SOME *OBSERVATIONS* UPON THE ANSWER To an *ENQUIRY* into the GROUNDS & OCCASIONS OF THE *CONTEMPT* OF THE CLERGY:

With some *ADDITIONS*.

In a Second LETTER *to* R. L.

By the same Author.

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THE PREFACE TO THE READER.

Since I was last with you in this kind, I have almost been of as many Professions and Employments, as there be City-Companies: *and have had as many several*

Names as the Grand Seignior *has Titles of Honour; for ſetting aſide the Vulgar and Familiar ones of* Rogue, Raskal, Dog *and* Thief *(which may be taken by way of Endearment, as well as out of Prejudice or Offence) as alſo thoſe of more certain ſignification; as* Malicious Rogue, ill-natur'd Raskal, Lay-Dog, *and* ſpightful Thief: *I ſay, ſetting aſide all theſe, they have travell'd me almoſt quite through the* Map. *For in a moment, I got to the* Streights, *ſhot the* Gulph, *cut the* Line, *and was preſently,* Barbarian, Indian, Turk *and* Jew. *And,*

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notwithſtanding this, the Buſi-neſs went on at home all the while beſides; for there I was Rebel, Traytor, Scot, Sadducee, *and* Socinian: *and then, you know, I had but a little way to* Anti-chriſt *himſelf.*

I thought it therefore the beſt and moſt honeſt way, not to con-ceal theſe things; that you being fully ſatisfied, of that pernicious poyſon that was in the former, *you may carefully avoid the dan-der of being infected by this* ſe-cond; *but if you are ſo bold as to venture a blowing up; look cloſely to it: For the Plot lies deadly deep, and 'twill be be-*

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tween your Legs before you be aware of it; for this is full out as Jesuitically *contriv'd as the other was said, and thought to be. But, of all things, have a care of putting it into your* pocket, *for fear it takes Fire; or runs away with your* Breeches. *And if you can shun it, read it not when you are alone; or, at least, not late in the Evening: For the Venom is strongest about Midnight; and seizes most violently upon the Head, when the Party is by himself. And if you happen of any doubtful Expression, be sure you take it for the present, in the worst sense;*

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for you may abate again, after the heat of the Weather be over. And if at any time you find the Viper *begin to creep upon you; run inſtantly out of your Chamber, and get into any company, and fall to raying immediately as hard as ever you can (nay, ſay ſomewhat to your ſelf as you go along in the Streets) for fury and paſſion whets the Blood, and keeps the* Enemy *at a diſtance: and is found to be as good againſt any* Bookiſh *Infection, as a Glaſs of* Sack *is againſt the* Plague. *I ſhall not tell you one Line of what is in it. And therefore*

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conſider well what you do, and look to your ſelf. But, if you be reſolv'd to meddle, be ſure have a care of catching cold: and keep to a moderate diet, for there is danger, and jeopardy in it beſides.

And I muſt deſire, that when you come at a Neighbouring Miniſter *of the* Anſwerers, looking over his five hundred Sermons, *that you do not believe me: For I find, that he did not look them all over with his outward Eye, but only call'd them over in his mind. And I deſire alſo, that the* Anſwerer

swerer *would believe himself, and not me: For I would not, by any means, have him write a* Book *only about that Miſtake. And, indeed, whereas he ſays in his firſt page, that* one deſign of his Writing was to make an acknowledgment, that a great part of what I writ was true: *I wiſh that either he would have let my* Truth *have ſhifted for it ſelf, without the help of his acknowledgment (for, I profeſs, he has prevented me killing I know not how many* Otters) *or elſe that he would have divided his Let-*

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ter into two parts: and have plac'd the Anſwer *by it ſelf, and the* Aeknowledgment *by it ſelf: Which if he had done, and pick'd them duely and carefully; he might have written all that, which he calls* Anſwer, *upon very little more than his Thumb-nayle.*

And I muſt particularly beg of the Scripture Non-Conformiſts, that they be not too ſevere upon a ſmall Lay-miſtake: For my Bible not lying juſt under my Elbow, I find, I have in one place made our Saviour ſay that, which indeed John Baptiſt

Baptiſt *ſpoke before hand for him.*

And, becauſe I am in the begging humour, I muſt crave further, that if any of you hear of a ſecond Anſwer *coming out againſt my* former Letter, *concerning my putting the* Tarts *before the* Chickens *(for I am given to underſtand, that ſuch an Objection is urged) that by all means you preſently ſtop the Preſs: for moſt certainly* Chickens *ought to have the precedence of* Tarts; *both by an indiſpenſable right of nature, and by the juſteſt rules, and traditions of Cookery:*

ry: And I shall always be ready to acknowledge, rather than defend such mistakes.

Some

SOME *OBSERVATIONS* UPON THE ANSVVER

To an *ENQUIRY* into the

GROUNDS & OCCASIONS OF THE *Contempt of the Clergy*, &c.

SIR,

WHat Service you or I should do to Church or State by *cracking of Nuts*, I do not understand; excepting the case of *Chestnuts*, upon which, as it has been reported, the *Kingdom* of *Naples* has some Mysterious dependance; but however to this Employment our old Friend,

Friend, and Acquaintance *W. S.* adviſes us, rather than to diſturb the world with idle wiſhes, and dangerous endeavours of doing any good. For, although what I ſent you in my laſt, may poſſibly be moſt of it true, and might in the opinion of ſome haſty men, be counted uſeful; yet there be others of a more wary, and deliberate Judgement, that ſay it muſt not be true, neither ſhall it be true, becauſe there is an ancient, and received Axiome amongſt Stateſmen; *That all things that are true are not fit to be ſaid at all times*; as the *Anſwerer* to my firſt Letter moſt politically obſerves.

Now, Sir, this ſame *Friend* of ours does not tell me plainly, whether he expects to hear from me again; and if he does, for my part, I know no more what to write, than he knows me. For his Love and Tenderneſs towards me, is ſo very great, that it will ſuffer him to anſwer but to very little of my Letter (as you know, Sir, Friends, if they be dear indeed and indeed, are very loth to croſs, and contradict one another) and therefore he troubles not himſelf much about that; but only he aſſignes me over to, God knows, how many further Anſweters: as, firſt of all, I am to be quarrell'd with by

by all the *School-Masters* of the Nation, for undervaluing the great *Ordinance-days of Humiliation and Repetition.* Next of all, I am to be verſifyed upon particularly by the *Weſtminſter Scholars*, who are to perſecute me ſeverely with *Poetical Squibs, and Crackers.* If theſe do not effect the Buſineſs, then *Cowley* is to be raiſed from the Grave, on purpoſe to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Seſſion* on purpoſe, to pick out one of a *nimble Pen, and a ready Wit, to recover the reputation of the meanest Clergy.* But, if theſe all fail, and ſhould not humble me, then by way of *Pigeons* and a *Poſtſcript*, he adviſes the *Gentry* of the *Nation* to raiſe all the *Train'd Bands*, and *County-Troops*, to be in Arms againſt me; and having well whetted *their Swords*, to make *ſharp Thruſts* at me, and to *wound my reputation*, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a ſmall *Vicarage.* In ſhort, Sir, it is very plainly the opinion of the *Anſwerer*, that if ſome body does not *take me in hand*, and (as he ſays, p. 22.) *do not ſeek to leſſen the value of my Letter*, and that very ſpeedily, the *Church* will certainly be all

ſunk by *Michael'mas* next, and the *State* will tumble after it in the following *Spring*. Bleſs me! think I, what's the buſineſs? a man cannot wiſh a few honeſt, and innocent wiſhes, but that preſently he muſt be *rhym'd on, confuted*, and *fought*; but that he muſt be bound over to *Weſtminſter Squibblers, hard Thruſters*, and *Reputation-wounders* And for what? Only for endeavouring to procure the meaner ſort of the Clergy a little more Money, and a few more Books.

But, perhaps, Sir, there may be ſomething elſe; We had beſt therefore look a little into the *Anſwerer*; to ſee where the offences lie, and where we are likely to be quarrell'd; for this *Gentleman* letting off the Gun very eaſily, fights but very little himſelf; but only ſets out the ground for the Battel, and claps his hands, and cries, *Holoo*, to the Armies that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend*, for old acquaintance ſake (which poſſibly might be begun at *Padua*; for where elſe I ſhould be acquainted with any *W. S.* I cannot deviſe) in many places, is very prodigal of his ſweet Expreſſions towards me; yet, I perceive, it is always done with a very wary prudent reſerve;

ſerve; For his Love and good Opinion of me ſeldom hold above a Page together, if ſo long. In one place of his Preface, he thinks him whom he anſwers, *a very honeſt Gentleman*; but in another Huff (ſays he) *We are as good men as himſelf, and have reaſon to quarrel with the world, that we are not more admired and honoured.* For my part, I began to call for my *Whinyard*, being almoſt afraid that he would have drawn; but all was over preſently again; for, in the next Side, he falls into ſuch a commendation of me, for *joyding the Credit and the Serviceableneſs of the Clergy together*, as if he would have fed me with nothing but *Sugar-Sops* and *Soft Jellies*; but yet, for all that, before he cloſes up his *Preface*, he ſets my unwilling teeth to the difficult task of *cracking Nuts.* Nay, ſometimes his Affection riſes, and falls, within ſix Lines compaſs; for in the beginning of the firſt Page of his Anſwer, he ſeems ſomewhat timorous, and doubtful: *Either* (ſays he) *the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occaſions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over; for the

very next Line, he loves me like mad; saying, that *he does readily believe (notwithstanding the frequent drolling that might make some severe men to doubt) that I am in good earnest.* When I had read these words, doubtless think I, now 'twill be a *Match*; and I may venture now surely to speak for the great *Cake*. But alas, This Passion call'd Love, is such a Passion for changeableness! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*; and doubts whether *in many things I have said well.*

And thus, Sir, he carries me from Page to Page; sometimes he makes me rich in imagination, and as Illustrious as a Peer of the Realm; but, by and by, he takes away all my Treasure, and Credit, and (*p.* 80.) gives me an *inevitable choice of Fool or Knave.* Some flattering and half *Friend* would have only said, as he does, that *all the Gentry covet my Company*; and that *my Acquaintance lies with the Learned Clergy only.* But alas, Sir, he knew full well, that this might have huff'd, and quite spoil'd such an unsettled temper as mine; and therefore he knew how to spend good words moderately, and how to put in a dash of Humiliation with discretion. To keep company only

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with Worthies, and the Learned, is too fatting and foggy; it would in time intoxicate, and breed conceit, and bad humours; and therefore my *Friend* knew very well, how healthful and seasonable it would be for my Constitution, to take sometimes fresh Air, and to send me abroad *to gather Briefs*. The truth of it is, I must perfectly resign up my self to his management; for whether I do or no, I perceive, he will dispose of me according to his good pleasure: Sometimes I am permitted to be in the *right*; sometimes I must be in the wrong; e'ne according to the humour that he is in; for once in so many Pages, to keep me meek, it is convenient, that Faults should be found; and then he applies both eyes to the Book, and looks for them with all earnestness and diligence: And indeed, Sir, if I may so say without seeming conceited of my own undertaking; the Answerer might as well have excepted against all the Book; and to make short of it, have pronounced it one entire and continual Lie from beginning to ending, with as much reason, as to except against many of those places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections, that he has

made againſt my Letter: For having moſt carefully rerus'd his Anſwer, I profeſs, Sir, to you, that, in my opinion, the moſt ſturdy ones which are to be found in his whole Book, are ſuch as follow; *viz.*

That there is ſomewhat in Homer, *beſides an Accompt of* Achilles's *Toes, and the* Græcians *Boots. That take two Lads, the one ſixteen, the other fourteen years of age; he of ſixteen ſhall be wiſer than he of fourteen,* Cæteris paribus, *i. e.* as he explains himſelf, *If at fourteen, the foreſaid ſixteen Lad happed to be as wiſe as the other is now. That every Gentleman that keeps a Chaplain, has not a Cozen* Abigail *to wait upon his Lady. That it is lawful to take a Preface from Adam, becauſe the New Teſtament refers to the Old. That there is a Neighbouring Miniſter of his, that has above five hundred Sermons by him; and having lately very well looked over the ſame, finds not one of them to begin with an ingenious Picture. That it is very allowable to ſhred into a Sermon good ſtore of* Latin *and* Greek *(at leaſt* Latin*) though it be in a Country Pariſh; becauſe old Mr.* Dod *uſes to ſay, ſo much* Latin, *ſo much Fleſh. That it is a great joy, and refreſhment to a Miniſters own underſtanding to*

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quote ſeveral Languages, though no body underſtands them but himſelf. That though it ſhould be admitted, that for the moſt part in a Countrey Village Latin *might be ſpared; yet, if it be out of St.* Auſtin, *it is very uſeful, though no Creature in the Pariſh underſtands one Tittle of it; becauſe ignorant people are not to be impoſed upon. Laſtly, That thoſe little Sentences,* viz. *as it were, if I may ſo ſay, and with reverence be it ſpoken, are very mollifying Sentences; and may with as much reaſon be uſed, as* ſi ita loqui liceat, *or* detur verbo venia.

Theſe, Sir, as far as I can perceive, are the moſt knocking and deſtroying Objections againſt my *Book*. As for the reſt, he either moſt plainly, and groſſely miſtakes me; or elſe he tries to do it, but ſays the ſame that I do (only he does not know of it) when he thinks he contradicts me: All which will appear aftenwards in their due places: for I would willingly be as careful to obſerve his Method, as he has been induſtrious to miſtake my Meaning.

The firſt thing, wherein I am ſo ſhamefully and horribly out, is, that *I have not ſufficiently reckoned up the Grounds and Occaſions of the Contempt of the Clergy*. For that I having

having referred all to Ignorance and Poverty, I have, says he, (p 5, &c.) *most carelesly left out the Papists, Jesuits, Quakers, Non-conformists*; and (by his leave) he has forgot one, as well as I forgot the rest, and that is the *Draining of the Fens*; there being a near relation between *Atheism* and the *Contempt of the Clergy*. But no man can think of all things at once.

Well; and do you think, Sir, that our old *Friend* is in good earnest, or does he *droll?* Does he in his Conscience believe that the *Papists* do slight and undervalue our Clergy? Do they lay their Plots, and Stratagems to make us dayly more and more despised? and does he think that they are really, at the very bottom of their hearts, Adversaries, and Enemies to the Church of *England?* Well, suppose they be; what would he have me to do in this case? Must I set sail presently for *Rome*, or dispatch a Letter forthwith to the *Pope*, desiring him out of all love, to tie up all his *Priests* and *Jesuits*; and not to suffer any one of them to cross our *Seas:* and furthermore to let his *Holiness* know, that in good truth, he does not do at all like a *Gentleman*, to let his *Agents*, and *Emissaries* ramble up and down

down with Swords, and long *Perukes*, and other fashionable disguises; inveagling those of our *Church*, and searching up and down in unknown habits, for some of the least of our Learned *Clergy*; puzling them with *Sophismes*, and making their Triumphs over them? Do you not think, Sir, that he would listen to this, as he did to the *Quaker*, that went over to convert him. Surely the *Answerer* cannot be so ignorant of the *Romish Church*, and *Constitutions*, as not to see, that so long as the *Pope* believes himself Supreme, and *Infallible*, or (which is all one) endeavours to carry on the humour of being thought and believed so to be; so long as the *Protestants* stand in their opinion for *Schismaticks*; and they believe, or, at least, say they do, that there is no salvation out of their own *Church*; so long as they think themselves obliged, or pretend to think, that they ought to use all Arts, and Means, to restore all again to themselves, and to frustrate all the Intents of the *Reformation*; Lastly, so long as they think themselves Judges, or will judge what Means are most likely to be effectual to bring about their designs, shall we imagine that they will beg our leave to *comb their Perukes*, before

fore they come out of their *Dreſſing Rooms*? or that they will take our advice what ſtreet they ſhall walk in; about what Corner they ſhall ply; what Company they ſhall keep, and whom they ſhall dipute with? Now, Sir, becauſe I thought it next to Impoſſible, to hinder altogether their contriving our contempt (it being in a manner in the Body of their Religion ſo to do) as alſo that there be ſeveral wiſe and wholſom *Statutes* of this Realm, with all care and prudence at firſt made, and ſince often renewed (and now lately inforc'd by ſtrict *Proclamation*) to prevent their bad intentions towards us, and to defeat, as much as may be, their plots againſt us; if the *Anſwerer* would but have conſidered of theſe things, and had he but had that ſame *gratifying Maſter* of his, who uſed, as he ſayes, ſo to *open his underſtanding in the Caſe of* Juvenal *and* Florus; perhaps he might begin to gheſs, why I did not particularly inſiſt upon the *Papiſts*, as great occaſions of the Contempt of our *Clergy*, but leſt them, and many ſuch things, to be treated of by him: In doing of which (although I am not apt to boaſt of good works) I think I did very *friendlily*: For had I not left two or three ſuch things

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untouch'd, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Answer*.

But yet for all that, If I were very highly pleased with my own *Model*; and were resolved to hale, and fetch in all to my two chosen words of *Ignorance and Poverty*, and stifly to defend the same; I could then, Sir, for a need, tell him, that many have been tempted to turn *Catholicks* (as they call them) for want of preferment; and many have been abused and slighted by them, and brought themselves and others of their Profession into Contempt, for want of Knowledge,

Now, though I never expected, that all the *Clergy of England* should be *so subtil in* Logick, *so cunning at untwisting a Complex Theme, so experimentally skill'd in Subject and Predicate, so accurate at forming a Verb, and at hunting out an* Etimology *to the first Original* (as I perceive the *Answerer* is, by what he so earnestly recommends in several places) but that here and there one in a *County* might possibly be worsted by a keen and pinching *Jesuite*; yet certainly, if the *Clergy* in general, were better furnished with all sorts, and advantages of Learning,

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it would be more difficult for those diligent *Enemies* of ours, to meet with so many frequent opportunities of Victory and Conquest: and thereby, you know, Sir, the Grounds and Occasions of the Contempt of the *Clergy* would be much lessen'd, though not altogether removed: For I hope, that no body counts me so extravagantly mad, and doting, as to think that I should believe, that it might possibly be so contriv'd, that there should not be any Living Creature in *Orders* in the whole Land, but should be so rich, and Learned, as that he should never tempt any man to disesteem him; or that he should behave himself so worthily, and discreetly, that it were impossible for the vilest *Raskal*, *Varlet*, or *Infidel* in the world not to respect him, and attend to his Doctrine; (which is a thing that the *Answerer* has a great mind that I should say, because he can contradict it) seeing that I had said several times in my *Letter*, as also in the *Preface*, that I would propound nothing, as near as I could, but *what was hopeful, and practicable*. Which thing, if he had been at leisure to have minded, he need not then have held up his hands so high, and repeat it ten or twelve times with such wonderment, that I should refer

refer all to *Poverty* and *Ignorance*.

I am very loth, Sir, to go about to abate the *Answerer*'s prizing himself, for discovering so many other several occasions of the Contempt of the *Clergy*, besides those which I mentioned: but I perceive he seems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I should be so lamentably mistaken, as to say, that *whatever lessen the value of the Clergy, or render it less serviceable to the world, than might be reasonably hoped, may be all referred to Ignorance and Poverty*. *For*, says he, *(p. 7.) The Occasions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty*. Again *(p. 18.) You had said enough*, says he, *if our Ignorance and Poverty had been only some, or the main of those things that lessen our value, and not the only things*. And *(p. 22.) Wherefore again, somewhat else is sometimes the occasion of the Contempt of the Clergy*. And, *(p. 22.) I wish*, says he, *you had not said, Whatever lessen the value*, &c. — So that I perceive, if I had said that *Poverty* and *Ignorance* had been *some* of the Causes, or the *main*, or *chief* occasion, or the like, it had passed well enough; (I might possibly have had

had the Gentlemans Daughter;) but to say they are the *only*; that there is *nothing besides*; to put in that ſtabbing word *whatever*, it was an unkind, and *unfriendly* Expreſſion.

Truly, Sir, you know pretty well my temper; and I believe, would vouch for me, that I had no malice in my heart, when I ſaid *Whatever*. But I much wonder that the *Anſwerer*, who did ſo often, and ſolicitouſly wiſh, that that ſame offenſive word *Whatever* had been left out, ſhould overlook thoſe others that are in the ſame Sentence; *viz. than might be reaſonably hoped*; or if he did not, what did he think they meant? he may believe me, that thoſe words were not put in by chance, and (being ſlow to confeſs) now made uſe of to deliver me from a dreadful Miſtake: But I intended thereby to ſignifie two things; firſt, That I would enquire into ſuch cauſes, and grounds, as might be reaſonable, and proper for me to enquire into; and not into ſuch things, as were already taken care of by the *Laws* of the *Realm*, or *Canons*, and *Conſtitutions* of our *Church*, as was before hinted. And had we an *Act* of *Parliament*, that were in as good force, againſt the *Poverty* of the *Clergy*,

Clergy, (which a worthy, and very learned *Author* in a late *Treatise* tell us, might be ſo ordered, as it might not be very grievous to the *Subject*) as againſt the forreign, and domeſtick enemies of our *Church*; I had left out that, as well as thoſe many other cauſes, which the *Anſwerer* thinks fit to mention: But indeed as to that other buſineſs of want of *Learning*; that would ſcarce be eaſily remedied by a *Vote* of the *Houſe*, except it were extraordinary *full*. *H. Th.*

Another thing that I intended by thoſe words, was, that I would meddle with nothing that was almoſt impoſſible to be wholly avoided: and therefore, at that time, I did not think it convenient (though perhaps afterward I may) to tell the people, that there are a great many very *wicked ones* in the world, and always will be. Such I mean, who defying *Heaven*, and even *God* himſelf; it is no wonder that they are not ſparing to a *Clergy-man*; although he has a very large *Parſonage*, and although he has all thoſe *ſame Books*, that the *Anſwerer* ſays (*p.* 46.) he has *heard of*: nay, though he be one of his *neighbouring Doctors*, with his *rattling Coach*: For we have thoſe that

that can *curse* and *swear*, as loud as that can *rattle*, and *rumble*, let the road be never so uneven, and the *Coachman* drive never so hard; and so they will, so long as they give themselves up to the *Devil*. But I thought it not fit to write a Letter to *Him*, to chain up his busie spirits of darkness, from intermedling with affairs on Earth; nor to insert *him* for one Ground or Occasion of the *Contempt* of the *Clergy*. But this, I think, may conveniently be said, that whatever number we have of those that are despisers not only of the *Clergy*, but of all that is good; and that were I to write my first *Letter* again; I cannot (by the blessing of *God*) think of any more proper way, either to recover them from perpetual ruine, or to abate their infecting of others, than with all earnestness to wish that their might be dayly additions of such to our *Worthy Clergy*, whose Counsel, Value, and Example might win them by degrees into some sense of *Religion*, and better opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great mind to dislike something or other, think they have made a considerable Objection

tion against what I writ before, by saying, that I was very silent as to the *carriage*, and *conversation* of the *Clergy*: which may be partly true, and yet no great omission; because I thought with my self, that if there were any want of advice, and exhortation to the *Clergy*, it might be more proper to be performed by such as had *Authority* over them, and power to mind them of *Ecclesiastical censures*: but, for my part, I know very little Service that I could do in that kind, unless I should have rid up and down the *Country*, and turned *Parrettor*, or *Informer*; and so bring in a *Roll* of such as are idle and negligent in their Profession: An employment, I must confess, that I do not much approve of, but shall leave it to the ready and listning *Nonconformists*; whose ill will to the present establishment of the *Church*, would make them very glad of the office: and, I am confident, they would bring in a very fine bill since St. *Bartholomew the famous*, if they were but entrusted with the *contriving* of it.

And perhaps this may in part satisfy what the *Answerer* thought he said against me (*p.* 10.) *viz.* that *Integrity*, together with *Learning*, and an *Estate*, is more consi-

derable than either of them or both together. Yes truely that it is, by above ten in the hundred: But yet for all that, he need not to think, that ſuppoſing the great *Tithes* ſhould be beſtowed upon a *Vicar*, that he ſhould preſently fall to breaking all the *Commandements*, and ſaying the *Creed* backwards: for that it is, or at leaſt muſt be his meaning, if he intended to gainſay what I had written, that is, that Learning, and a good convenient Eſtate are of none, or very ſmall accompt, and uſe in a *Clergy-man*; if there be but *integrity of Life*, and *good converſation*: Which, I ſay, I think is not extraordinary true: For take this ſame *Integrity*, that has but *little money*, and very *few Books*; and give this *Integrity* a good *Library*, and the knowledg thereof, and an hundred pounds a year; and if this *Integrity* be not more conſiderable, and do more good in the world, than poor, naked and unlearned *Integrity*, I never ſaw the like of it; eſpecially in a *Clergy-man*, who you know, Sir, ſince miracles are ceaſed, are ſuppoſed to come to a better knowledg of the mind of *God*, and better able to diſcover the ſame to the people that are committed to their care, by dedicating themſelves,

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and their time, to that Design and Service.

It is just to as much purpose, and as much against me, what the *Answerer* says on in the same Page, *viz.* That very rich and very learned *Clergy-men* have been despised; witness the *Bishops* in the late times. Yes truly, I must needs grant an old *Friend* of mine, that taking away all their *Estates*, the *Arch-Bishops* Head, and putting many of them in *Prison*, are notable *Signs* of their being despised: and he may remember also, what the same *despising Raskals* did to our *Soveraign* the *King*; and what would he infer from thence? If any thing at all, it must be, that *Riches* and *Knowledg* are altogether as useless, and as subject to Contempt, as *Poverty* and *Ignorance*: If he please, he may so infer; but when he has done, he will scarce be able to hire two in a *County* to believe him, unless they be very special and inward *Friends*.

But of all Stratagems that he makes use of, to shew how vain, and successeless all my endeavours were likely to be; that certainly argues the most of close and thick thinking, which he lucks upon (*p.* 12.) Nay, says he, I will *venture* further a little

to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance and Poverty are not the only grounds of Contempt; for some Clergy-men are as much slighted for their great Learning, as others are for their Ignorance.* Now, although he says in his *Preface*, *that he would not much boast of convincing the world, how much I was mistaken, in what I undertook*; yet, I am confident of it, that this Contrivance of his did inwardly as much rejoyce the *Cockles of his heart*, as he phansies, that what I writ did sometimes much *tickle my spleen*. But wherein, I pray, Sir, are they slighted? O says he, *in their Preaching; a Learned Scholar-Preacher can neither keep the People awake, nor make them write after him, whereas a plain right down less learned Divine shall make them stare, and start again*; so would an honest *Block-River* with his *Beetle*, heartily calling at the *Church*-Door, once in five or six Minutes, as well as the most *Ecclesiastical Fist*, powerfully exercising upon *Edifying Wainscot*.

But does he think, Sir, that *Ignorance* will out-preach *Learning*? He is to remember that into wars of *Learning*, I put

also Discretion, and want of the use of Learning; and also consideration of the capacity of the *Auditors*; and there be many other things, besides *Greek* and *Latin*, *hard Words*, and some *Mysterious Points*, which to preach to *Common People*, you had as good give them a *Lecture* about *Squaring the Circle*: And therefore he did not hear me say, that the greatest *Meer Scholar* is always either the most admired *Preacher*, or really does the most good, because many other Circumstances are required, upon which the Fame, and Success of a *Preacher* does sometimes depend: But yet, thus far I durst *venture* to say, (seeing that we are got upon the *Ventering Pin*) that he that understands the *Holy Scriptures best*, and therein the Mind of *God* explained; (under which I comprehend all Learning requisite for the same) he also that has the Command of true and useful *Rhetorick*; discerning what words are most proper, and intelligible; and how they are so to be ordered as they shall not make either any harsh, and unpleasant noise, nor be difficultly understood; and that has besides an audible and graceful Voice, a comely and unblameable Gesture; if this man thus accomplish'd, be not more

respected, and likely to do more good in general, than he that wants all, or has but some few of these, then it is a most rash and idle thing, to wish the very meanest we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *sanctified postures*; the *familiar and condescending Similitudes*, and the *insinuating and melting Voice!* I hope, Sir, they do not resolve to *muzzle* my *Clergyman*, or think that I intended only a *mute Divine*; one that should only *frown*, and *forehead* his Parishioners into a Godly Life, instead of prudently *reproving* them; and saying nothing to the purpose, should only chear up the people, with drawing up his Chaps into a *pleasant Smile*, when the *Use of Comfort* is ready to come: Of which Religious *Face-makers*, we had a great plenty in the late *zealous times*; those, I mean, that use to turn up the Glass, and spend a quarter of it, in rocking themselves into a still Fit of Prayer, and then breaking out into a sudden fright of Devotion, as if they were risen from the dead. We are, (thanks be to God) past those days, when the *Pulpiteers* use to strip, and truss themselves, as if they were to shew some *spiri-*

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tual tumbling; and so having hung up their Cloaks, and put back their Hair behind their Ears, sometimes they were for bending backwards: as if they would take up a Shilling in their Eye-lids; sometimes again for stretching upon the Cushion, as if they would turn over their heads, and shew you the double *Summetset*; but then, if there came to be any extraordinary Shew, and the Occasion did require any transcendent Feats of Activity, and great Agility of Body, such as a *publick Thanksgiving*, or a *Solemn day of Humiliation*; such a time called only for close Drawers, and the Breeches were to be left at home, because they were great dampers of the power of the Spirit, and a vast hindrance to the efficacious *carrying on the Work of the Day*; and *the immediately succeeding Tax:* Then, it was that Godliness chiefly consisted in the management of the Eye; and he that had the least Pupil was the most righteous; because most easily concealed by the rowling white. Then it was, that they would scarce let a round-fac'd man go to Heaven; but if he had but a little Blood in his Cheeks, his condition was counted very dangerous; and it was almost an infallible Sign of absolute reprobation:

reprobation: And I will assure you, Sir, a very honest man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious *Zealot's* House, might be set in the *Stocks*, only for looking *fresh* in a frosty morning; and yet, for all that, these pale and world-renouncing *Saints*, should slyly lick up all the Sweet-meats of a small *Parish*, and religiously suck down a Pint or two of *Malaga*, and then despise the Creature, unless taken with moderation.

What the *Answerer* meant, in saying, that an unlearned Preacher had many ways to keep people awake, and to make them as busie with their Pens, as the *Clerks* are in their *Chancery-Office*; whereas a man of Reason, and true Eloquence should not so much as draw forth one Sigh, Tear, or drop of Ink, I do not understand; for, for my part, I see nothing to the contrary, but that a person of good Education and Discretion (if he did not think it useless and phantastical) may *hollow* as loud, as the most illiterate of all; for, Sir, if you remember, care was taken, that such as were designed for the *Ministery*, should have not only all their *outward Limbs*, but also *good*, *strong*, *and lasting Entrails*; which, you know,

Sir,

Sir, if the Mouth does but open, and things be but a little ordered, will make *noise enough*. If indeed people were to be *bellow'd*, or *blown* to heaven, then certainly their *Herdsman* with his Horn, might save more people of the Parish, than the *Minister*, though he splits his Throat; and I deny not, but that a man may be scar'd by a *whole Cannon*, or a *Crack of Thunder*, but scarce into a good Life that will hold and continue; and although to the late famous *Triers*, it was an approved of Sign of *Conversion*, to have been in a great *Storm*, or *Tempest*, and to have been a little frighted or affected therewith; yet I cannot forbear to say, that that person, who has been kept awake by a meer *hideous noise*, and such a *strenuous Voice* that will not so much as let the poor *Jackdaws* rest quietly upon the *Steeple*: when he gets but once out of that *jarring Din*, he may presently fall asleep, and as well try to meditate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his Life.

I did partly, Sir, promise to observe the *Answerer's* Method; but I am afraid I shall not be altogether so good as my word; and if I fail, I suppose it is no great matter; for

I do not perceive, that the cloſeneſs of his *Siege* is ſuch, as ſhould ſtrictly require any ſuch thing; therefore, before I proceed any further, as he tells me (*p.* 5.) *that he has no reaſon to thank me, that I ſhould take notice of no other Occaſions of the Contempt of the Clergy, but Ignorance and Poverty*; ſo, I am ſure, I have very little reaſon to thank him, for trying to make people believe, that I ſhould ſay, that *whatever diſgrace or Contempt did lie upon any of the Clergy, it was altogether their own Faults*; To which purpoſe, I am confident he ſpeaks nigh twenty times in his *Book*. By two or three places, Sir, you may gheſs at his meaning in the reſt, (*p.* 6.) he ſays, *I do almoſt inſult over the Poverty of the Clergy; and that I do in a manner excuſe the Laity for deſpiſing the Clergy*; and (*p.* 18. he wonders at me for thinking that *the Clergy is wholly acceſſary to their own ſhame; whereas it is oft times their Misfortune*, as he ſays, (*p.* 23.) and the matter had not been much, if he would have been content, to have been miſtaken all alone by himſelf, but he muſt draw in the *Countrey-Gentlemen*, and ſcandalize them; and ſet them to make a groundleſs and ſenſeleſs *Speech*, from what he pretends they

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should find in my *Book*; saying, *Look you here, Parson, have you seen this Book? here is one that has made it as plain as the Sun, that you are a company of dull Block-heads, and that the reason that you are no more respected, is all your own fault; and so you may e'en sink in your own sorrows, there is no body likely to pity you.*

Surely, Sir, the *Answerer* has got my *Book* purposely printed for his own *mistaking*; For, I can find no such thing at all in mine: namely, that *all the discredit, or calamity that falls upon any of the Clergy is wholly, and altogether occasioned by themselves.* But the contrary I find almost every page: as, suppose a Lad should be imposed upon, and made believe he is fit for the *University*; and thereupon should be presently sent away with *Cato*, *Cordelius*, and *Textor's Epithets* for *Gunpowder Treason*; and with *Mirus da Deo*— and perhaps the beginning of the next verse, so fitted to his tongue, that it is ready to flatt out of his mouth at the first sight of the *Theatre*, or *Kings College Chappel:* and suppose when he comes there, that his parts are such, that the *Muses* come upon him but very slowly, or that he cares not much

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for their further acquaintance; having been sufficiently bang'd out of all love to them at *School* already: or, suppose he having a mind to study, has neither *Time*, *Books*, nor *Money* to purchase them: but must go to the *Stationers*, to look what's the *English* of a word: and that his friends being either not willing, or not able to maintain him there above five or six months; he goes and seeks his fortune; and so, as it is in the Fable, *he skips into the pond, in hopes of a flock of Sheep*; but it so falls out, that he never arrives to the preferment of above *twenty pounds a year*; whereupon, Sir, upon these and the like occasions, it so happens, that such an one possibly proves not very serviceable to the *Church*, nor much esteemed of by the people. Now can any one in the world, besides the *Answerer*, be so mad as to think, that I who had reckon'd up these, and many such occasions of the Contempt of the *Clergy*: and finding thereupon, here and there, a person in *orders* not so honoured and useful, as might be wished; should presently bid him (or tempt others, by what I said, to do it) *go hang, damn, or bury himself alive*; *go sink, drown or dye in a ditch lik a Dog: he may e'ne thank*

thank himſelf; it was perfectly his own fault, a great lazy lubber, that might have had a Living of ſix or ſevenſcore pounds a year; and he muſt be modeſt, and go puling into a private corner with one of ſixteen; an idle and unambitious Coxcomb, that might have had his Barns top full of Corn, beſides two great ſtacks in the Yard; and when he ſhould be gathering in his refreſhing Harveſt, for him to be counting up his few in-coming eggs, or ſcrambling with the poor Pigg for Plums under the Damſin tree: an ill contriving Raſcal, that in his younger years ſhould chooſe to lug the bag and the bottle a mile or two to School, and to bring home only a ſmall bit of Greek *or* Latin *moſt magiſterially conſtrued; and would not enter himſelf into one of the great Schools of the Land; where he might have received his belly full of knowledge in full chargers; and afterward having five or ten pounds a year plentifully allowed him by his friends, ſhould forſake the Univerſity, and the Advantages thereof, and go ſneaking into the Country, and ſpend the prime of his years with a company of ſmall Grammar-Singers: a careleſs and improvident wretch, that ſhould be ſo overſeen, as to be deſcended of ſuch an humourſome and phlegmatick Father, who was*

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ſo ſurely, and dull as to beſtow upon him neither Eſtate nor Parts; or that ſhould be ſo inconſiderate and undiſcerning as that he ſhould ſuffer himſelf to be begotten of ſuch mean and ordinary Parents; whereas there be ſo many fine and tall Gentle-folks in the world, that could have given, or procured him preſent preferment: away miſerable and low contented mortal! Weep on, and dye, ſinking in your own ſorrows, and in your own contrived miſeries; for you are likely to have no help, pity or reſpect from us.

After this rate, Sir, he diſcredits the *Countrey Gentry*, in that Speech, which he makes for them: as if he could find any one creature in the whole Nation (that ever ſaw my *Book*) beſides himſelf, ſo egregiouſly weak, as to miſtake me ſo grolly, as he repreſents them to do.

Neither, Sir, would it ſatisfy the Anſwerer to endeavour to make people believe, that it was my opinion, that whatever *diſeſteem any of the Clergy did lye under, was perfectly occaſion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence:* but he muſt needs go about to draw me in, *to undervalue the whole Clergy of the Land:* which he has as much rea-

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ſon to hope to do (from any thing that I ſaid) as to try to perſwade me, that I promiſed in my firſt *Letter to cut my own throat*; and, for that purpoſe, he has ſo ordered the buſineſs, that in the *Mercurius Librarius*, to the end of the *Title* of his *Anſwer*, theſe words are added, *viz. Wherein is contained a ſober Vindication of the Clergy of* England *from the imputation of Folly and Ignorance*. Now, Sir, although I did not ſpend much time in contriving a ſet commendation of our *wiſe & honourable Clergy*, yet in ſeveral places I ſaid ſo much, & acknowledged it ſo far, that I thought that no body, that would but at all attend to what I writ, and were not very humourſome, and peeviſh beſides, could poſſibly miſtake my meaning; my deſign being not to make a needleſs, and ſolemn commemoration of the Learning and Wiſdom of our *Clergy* (which the whole world has always admired, and have reaſon ſtill to do, and our *Adverſaries* to dread) but ſtill to increaſe the number of our Admirers, and that we may become a greater terrour to the *Enemies* of our *Church*. Neither, Sir, was I altogether ignorant, how much the ordinary ſort of our *Engliſh Clergy* do far excel in Learning, the common *Prieſts* of the *Church*

Church of Rome. But, Sir, as I told you in my laſt, as there were very good reaſons (ever ſince *Infallibility*, and the ſeveral *Arts* thereunto belonging, was laid aſide) for which it might be convenient, that our *Common Clergy* ſhould be richer than theirs: So for the ſame reaſons, it might be requiſite (or at leaſt very deſireable) that it ſhould be *more learned*; but for all this, Sir, the *Anſwerer*, taking no great delight in underſtanding what I meant, on he goes (*p.* 25.) moſt *hiſtorically* ſhewing, that the *Engliſh Clergy*, ſince the beginning of *Queen* Elizabeth's *Reign*, *is much improved*; and the reaſon is, becauſe *they can now preach much better, than the High Sheriff could then:* whom I muſt grant to be a moſt *admirable Preacher*, if his *Phanſie*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the *Clergy* be ſomewhat improved ſince thoſe dayes he ſpeaks of; and that the reſt of the world ſtood ſtaring ſtill at the ſame low degree of underſtanding, then a *Clergy-man*, although but a little amended in his judgment, and excelling thoſe of former times, would be much valued, and reſpected. But ſuppoſe the *Laity* have

have an odd kind of Phanſie to enquire, to improve, and in their way and proportion to grow in knowledge alſo; then a little improvement in the *Clergy* will not poſſibly be ſo hugely wondered at, as the *Anſwerer* expects it ſhould be, unleſs he could procure an Order to have all that are now living in the world, to be preſently knock'd on the head, and to fetch from the grave the *High-Sheriff*, and his *ignorant Halberteers* to admire the growth and increaſe of Learning, that is now to be found in the preſent *Clergy*. But, for my part, I muſt confeſs; I know no reaſon to deny, that the *Clergy of the Land* does daily conſiderably improve; but withal, I do not perceive where the *Murder*, *Witchcraft*, or the *Jeſuitiſme* of the buſineſs lie, either in wiſhing that they may ſtill proceed; or in gheſſing why they go on no faſter.

I believe, Sir, you are ſufficiently tired with reading the ſmall Devices, that the *Anſwerer* makes uſe of to defeat the deſign of my *Book*, and the hard ſhifts that he is ſometimes put to, to contrive but a *conſcionable Miſtake*; but when his parts grows low, and his Invention flags, then he is for ſeeking out for one of my own ſuppoſed

Objections (and presently shutting the *Book*, lest he should read any of the *Answer*) he spends his time in paraphrasing upon that. How often, Sir, he falls into this humour, it would cost the *Reader* near six pence to know. I shall give you therefore at present, Sir, but one instance of it: About the beginning of *p.* 32. he wonders at me very much for seeming to say, that *the worst of all Scholars are pick'd out for Divinity. For*, says he, *Is it not a strange thing, that they who have diverted to other Studies, should for a great part, prove excellent in their kind, able Lawyers, expert Physitians*, &c. *yet they only who settle to Divinity, should for the most part prove otherwise.* Yes truly, it is a very strange thing; and I believe the like was scarce ever heard of; especially by an *Answerer*, who will neither read, nor ghess tollerably: For, if he had but taken that same *Prospective-Glass, which he advised me to look upon the Laity withal* (*p.* 1.) and had he but turned either end of it upon what I said, (*p.* 11, 17, 21, & 81.) perhaps his wondring in time would have somewhat abated; for there he might have found, that very few determine themselves to the Profession of *Law*, or *Physick*, without the

the consideration of some *Estate*; upon which they foresee they may be probably maintained, until they gain skill enough, and reasonable Confidence, to *profess*, what they design; and, sure I am, that there is scarce now to be found a *Lawyer* in the *Nation*, that ever got, or is likely to get *Sauce for a Pullet*, but (besides his *University*-preparations) has spent the best part of his time, for six or seven years together to fit himself for his intended Employment; and as for those many others that go only to the *Inns of Courts*, to learn and admire the excellent Knack of eating without a *Trencher*, or to know the *Porters* Name, and the four *Terms*; these are only a shame to themselves, no great discredit to the *Profession*; because they never intend, nor endeavour to practise; and if they should go about it, it would be but to very little advantage for them to give a proof of their ill spent time; for he that palpably loses his Business at the *Barr*, once and again, meerly for want of skill, and not out of pardonable mistake, he may e'ne run home to his Chamber, and lay aside his *Gown*; for his *Sword* will as well become him in *Michaelmas-Term*, as in the *Long Vacation*.

And these, Sir, are the choice and best of the Reasons, that I can find in the *Answerer*; upon which, he will not suffer any of the inferiour sort of the *Clergy* to come to any higher degree of knowledge, before they enter upon their Holy Employment. The next thing, that he undertakes to shew, is, that supposing the Ignorance of any of the Clergy be such, as it were convenient to wish it less; yet that I have either not truly assigned the causes of it, or have omitted many. And here in the first place, he falls upon me as severely, as the very *Castle-keeper* himself could have almost done, for finding fault with the common Method of *Schooling*: In which, his first assault, about *Greek and Latin*, is so forcible and furious, his Reasonings so killingly close and destroying, and all his Directions so securely back'd and guarded; that I was almost tempted to renounce *Logick*, and all its works, and never to come again within a Furlong of an *Untwister of complex Themes*; but presently to clap Hat under Arm, and to run as hard as Legs would carry me, to the first man that sold any *Amo* or *Tu'n'so*. About the middle of p. 35. (a place I am sure I shall no more forget than *Marston-Moor*) after a mild and

and gentle preface, as ſweet and courteous as *Friend* could deviſe, *viz. I beg your pardon*, ſays he, *if I be not altogether of your opinion, as to the buſineſs of Schooling.* When alas! (little thinking I of any ſuch danger, ſo nigh at hand) without mercy he ſeizes upon me with the utmoſt violence, and dint of *Logick*, and beginning with a moſt confounding disjunctive *Syllogiſm*, called by the wicked and hard-hearted a *Dilemma*, or *Cornute* (which you know, Sir, is the moſt barbarous and unchriſtian than can be invented by *man of Argument*) he tells me after this inhumane and ſavage manner; *Either*, ſays he, *it is neceſſary that* Greek *and* Latin *ſhould be learned, or not.* Now, for my part, Fire or Water; burn or drown; I know not which to chuſe. If I ſay not; than he has me moſt cruelly upon the Hip, and brings me over with a moſt deadly Gulſh: For I, thinking nothing of this Miſchief, had gone, and fooliſhly ſaid, that *there were very good Books in* Latin *and* Greek; and therefore, ſeeing I cannot avoid it, I muſt ſay Yes; though it be to the undoing of my Wife and Children. *Yes*, ſays he? *then if neceſſary, thoſe Languages are to be learned at School, or not.* Well: it's

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e'ne as good to be undone at first as at last; I must say Yes again. *Very good!* says the *Answerer*; *and now we have got you that far, I proceed, and assume.* Nay, think I, now I perceive, he intends to kill me alive; now come *French*, *Spaniard*, *Turk*, *Tartar*, or any devisable thing; for nothing, I am sure, can be so heathenish, and void of all Grace, as a cruel and blood-thirsty *Assumer*: But I must be content; for on he goes, and to make an utter end of me, says, that if *Greek and Latin are to be learned at School, then a good proficiency is there to be made; and if a good proficiency, then nothing but the meer words of the Languages are to be studied.* But I know, Sir, he'll be ready to say, that he does not conclude so: but I care not for that; for he must conclude so, if he intended to conclude against what I said: For I said nothing against the Languages, but only that some other delightful Employments might be mixed with them; and that a very competent skill therein might possibly with more advantage be gain'd out of some other Authors, than out of *Dictionaries*, or *Janua's*, which are not much better. A Lad surely may bring up a little *Arithmetick* and *Geometry* (beside a

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good Bouget of *Latin* and *Greek*) without breaking the Horſes Back; eſpecially if his *Fathers man* comes but along with him. And as the *Anſwerer* ſays, he has heard of *Fathers, Councils*, and the like; ſo I have heard there is a *Greek Enclid*; and that there be many *Latin* Books, out of which Knowledge, together with words may be conveniently learned. But alas! now I think of it, *old Folks* will not give unto *Children* any Reaſon, for fear it ſhould choak them. What, give a Child rank and ſurfetting ſenſe! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* muſt have only Water-Gruel, ſcall'd Milk, Bread and Butter thin ſpread, and gay'd, and eaſie digeſtible words. A *Triangle* brings down the *Pin of the Mouth*, and a *Square*, if it be any thing large, certainly inflames, and cauſes the *Squinzy*. And, as the *Anſwerer* ſays, (*p.* 37.) *It is Memory alone that is to be cheriſhed and employed in Lads; that being the great Storehouſe and Foundation of all Learning.* Yes truly, it is ſo; but for all that, I do not much approve, that a whole File of Lads ſhall be all hang'd up indifferently together, for not being able, in the ſame time to get, and

and repeat so many Inches, or Feet of words; whereas perhaps some of them, having naturally but a small Faculty that way, have as much reason to be whipp'd, because their Hair is not curl'd and flazen, or their eyes are not gray. And whatever Sense the *Answerer* may pretend is to be found in *School-Books* to assist and help the Memory, yet it is usually so undiscernable to Lads, that you had as good set them to get by heart all the *Signs* from *Temple-Bar* to *Westminster*, as many Tasks that that they are oft-times obliged to.

And as for the business of *Homer*, if the *Answerer* will promise me not to be angry, I will for once chuse rather to be of my Lord *Bacon's* Opinion than his; who tells us in his Advancement of Learning, that "he can without any difficulty pronounce, "that the Fables of *Homer* (notwithstanding he was made a kind of Scripture by "the later Schools of the *Grecians*) had no "such inwardness in his own meaning; but however, as the *Answerer* well observes, there is somewhat else in *Homer* besides *Achilles's* Toes. But I profess, Sir, my mind did so run upon the so often commended *Moveables* of the *Captain* (πάσσω χύς) that

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I might easily forget the *Buckle-Garters*. But is there nothing else in that ancient and venerable *Poet*, but dry Stories of *Footmanship*, and such like low Accomplishments? Was it not he, that laid down the first Elements of *Physick*, and *Chyrurgery*; and gave the first Glimpses for scraping of *Lint*, and *Spreading Plaisters upon Leather*? Is he to be undervalued, that is not only the Most *Christian*, but most *Protestant of Poets*; in whose Works you may not only find all *Practical Divinity*, as fast as in the *Little Book* of *Piety* it self; but most Cases of Conscience warily resolved, and knotty Controversies accutely decided? Is he to be called a *Rumbler*, who glides as smooth as a Star, or a fired Rocket of Tow? who was not like common confined Mortals, born at one dull place; but at no less than seven the most eminent *Cities* of the *East*? Is he, with whose Works, *Alexander* alone could take rest, when as the whole World besides could not content him: is he, who has been so solemnly quoted in all Ages, and so generally relied on as the only Standard of *Gracian Classicalness*, to be compared with *Garagantua*, that was famous for nothing else but *Torchculs*? Alas, Sir, this is nothing

thing to what might be found in *Homer*, if people were but diligent, and go but deep enough into the *Original*. There is the *Jesuits Powder*, that the world has made such a great stir about, lies so evidently in one place, that reading but the very Verse with true *Accent*, will almost cure an ordinary *Quartan*: And again, there is the *Philosophers Stone*; for which people have been groaping so many Ages: I could say somewhat concerning a certain long word in the second *Iliad*, that would encourage an often frustrated *Philosopher*, to call for his despairing Bellows, and presently to blow up a fresh. And indeed most of those Rarities, which latter Ages have counted themselves happy, and ingenious in the finding out; as the *Compass*, *Printing*, the *Circulation* of the *Blood*, and the like, are fundamentally all in *Homer*; and if people had not been lazy and distrustful, might have been long before brought to light, by a little help of *Dydimus* and *Eustathius*.

And this puts me in mind of what I have heard so often said concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were absolutely lost, burnt or sunk; and only *Virgil* left secure, in

in the *Capitol*; they might be all most easily recovered out of him, by one that has but patience, a black Eye, and a good *Commentator*. In one corner of a *Verse* lie very close all the *Secrets* and several *Systemes* of *Astronomy*; and though *Ricciolus* has seemed to search many *Authors* for his curious Observations, and to have spent many an hour in his ingenious Contrivances; yet, if you trace him home, and watch him but closely; you will find, Sir, that he is only a *Paraphrase* of four or five Pounds price upon those bare fruitful words of the Poet—*quo sidere terram*. From another small quantity of *Princely Verse* may be retrieved, if need should be, all the practical as well as fundamental Laws of *Policy*; and that *Candia* stood out twenty years, only by a right understanding of —*Apibus quanta experientia parcis*; keeping close to the Letter; and was afterwards taken by some Idle, and looser interpretation of the same words; there is nothing more plain. Nay, Sir, I shall tell you a little further, what a *Nonconformist* not long ago hinted to me, *viz.* That *if the present Fathers of our Church would but lay aside all Ecclesiastical History, Fathers, Councils and Canons; he would undertake to*

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draw up, out of the Evangelical and Prophetical Writings of Virgil (as he call'd them) *such a Body of Divinity and Church-Discipline, as should exactly agree with the Primitive Doctrine and Intentions of our Saviour*; and more than that (giving me a private jogg) he was almost sure, that *if this great Poetical Divine had lived in our days, he would have turn'd out at* Bartholomew; *for he found some notable Insinuations in the Author against the Surplice, and renouncing the Covenant.* So that, Sir, upon further considerations, I must be forced to acknowledg what the *Answerer* says (*p.* 38.) that *together with the Fabulous part of Poetry, there is a great deal of useful Learning to be found.*

But withal, Sir, I must beg leave to put in a Caution or two, as to what was said a little before concerning *Homer*; and then not a word more of *Homer* all this Year. And first of all, I have made some little enquiry concerning *Alexanders's* laying him under his Pillow; and I find, that the Learned differ; some placing him only upon a Stool by the Beds side, and others over his Head upon a little Ridge; the ancient *Manuscripts* not fully agreeing about

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and ἀνδρὸς; and as for *Rablais*, I ſhall not undertake for his being of the *Reformed Religion*; but as to *Divine Myſteries*, I think that *Homer* and *he* may equally pretend: and though Compariſons are odious, yet I am ſomewhat forward to acknowledge, that the mighty ſpirit of *Garagantua* declining the vulgar way of coming into the World, and cunningly crawling up the *Hollow Vein*, and ſo making his Eſcape under his *Mothers* Ear, is not much inferiour either for honour or ſtrangeneſs to that *Seven-City* Birth of *Homer*. I meet indeed ſometimes with idle extravagant people, that are ſo prophane as to compare his *Poems* to *Chivy-Chaſe*; but ſuch I always check; ſhewing them plainly, that when the *Poet* has a mind to recreate his *Readers* to purpoſe, then by the elegant help of his little tickling τις and ἀ's, he could do it ſo effectually, that nothing ever came more delightful from the Town of *Athens*. What more *Theorbo*-like than τὸν δ' ἠμείβετ' ἔπειτα Πατὴρ ἀνδρῶν τε θεῶν τε. What more ſmooth and celeſtial than Σχοῖνόν τε, Σκάλοπάς τε, πολυκνήμου τ' Ἐτεωνόν. But indeed when the Broad Sides of *Polu-phloisboio's*, the *Hyppodamoio's*, and the *Poluſcarthmoio's* are dreadfully diſcharged towards

towards the upper end of the School, and the noise thereof come grumbling down like a Cart over a wooden Bridge; I will not say, but that a small Lad or so, of a tender Constitution, may chance to creep underneath the Table. But to make an end, Sir, of this; questionless there is a very peculiar and secret worth in several Authors; and if you want a Bit of ancient *Authority*, to plant *Classically* upon the Title-Page of your *Book*, there is none that is more fit, or has been more serviceable, than the worthy *Poet* before mentioned. Nay, so serviceable has he been in this kind, that I durst almost venture to say, that if he should by any Misfortune be afterwards utterly lost, he might be so far pick'd up by pieces out of Title-Pages, that there should scarce be wanting one ἐκ δ' ἑκάστου. ——

And thus having done with *Greek* and *Latin*, I shall now, Sir, follow the *Answerer* to *p.* 39. where he tells the world, that if *he would have made the worst Construction of all things*, (and indeed worse I think no body could have made very easily) *it is my Opinion that thirteen or fourteen years of age is old enough for a Boy to be dubb'd a Fresh-man in the University*; whereas I only said, it is but

but very low and ſlender diet to live ſixteen years upon the meer ſtrength of words: but notwithſtanding that, he hurries on in a moſt ſharp confutation of me *cæteris paribus*, as he did about *Greek* and *Latin*, but yet ſomewhat warily, quoting by the way Dr. *Hammond, and another that were admitted into the Univerſity at thirteen, and did well.* Whereas, in that place, it never enter'd into my thoughts to conſider to what years it was beſt to continue at *School*: but only, let the time be what it will, I thought that ſome of it poſſibly might be better ſpent. But the *Anſwerer* does no more here, than in many other places beſides: For where the confutable matter grows ſcarce and thin; then he is for making ſome certain opinion for me; and having deputed me to ſay ſuch, and ſuch words, *he begs leave to ſuggeſt ſomewhat*, (*p.* 40.) and then he falls with all Vengeance upon that ſame poor *opinion* of his own deviſing: and knocks it and bangs it, to duſt and aſhes. And this humour is ſo powerful upon him, that within two or three pages he is at it again, *viz.* (*p.* 43.) *it does not*, ſays he, *always neceſſarily follow, that Rope-dancers in the Schools prove Jack-puddings in the Pulpit.* No verily, it does not

not; and I knew it very well: but that does not hinder but that it may sometimes follow, or very often, or *usually happen* (as I said pag. 33.) I pray, Sir, when you meet the *Answerer* next, desire him to look a little better to his words: He could not be content to put in *always* instead of *usually*; but he must bind it, and ram it with *necessarily*; saying, *it does not always necessarily follow*. I owe him, as I remember, a little curiosity for treating me so barbarously about that same troublesome word *whatever*. I wish with all my heart, that he had not said always; for an old *friend*, an old *acquaintance* to say *always!* and to put in *necessarily* besides! it was certainly a most unhappy overslight. But then, I liked that which follows singularly well; *i.e.* having made me to say, that *all that ever had been Prevaricators and the like, did always necessarily prove Triflers in the Pulpit. There*, says he, *I think I have catch'd him bravely; for I know some that never came there; and others that have, who behave themselves very gravely and seriously*. Yes, and so do I know several; that have been courted, or forc'd to undertake those *publick places* of *wit*; who are now in their several *professions*, as considerable

persons,

persons, as belong to our *Nation*: But yet for all that, as I believe, that it was not *quibbling* which made them so *considerable*; so still I am apt to think, that such exercises do provoke slender-witted Lads, to spend too much of their time in such Trifles; who having no such tempting Examples, nor hopes of applauded jests, might possibly have employed themselves in such studies, as might have made more for their own, as well as the Worlds Advantage.

I wonder what the *Answerer* counts worth the while, when he says (pag. 44.) *he thought it worth his, to add a supplement to those things, which I had reckoned as causes of that Ignorance that is in some of the Clergy.* I am not, Sir, so ridiculously silly, as to say that nothing might be added: But yet in all sober sadness, the *Answerer* must excuse me, if I right down say, that the *Accompt* which I have given, does not at all appear *imperfect*, by any addition that he hath made. For first of all, says he, *I have skipp'd over the dulness of some mens natural parts.* Surely those places were not rent out of my *Book*, that tells him, not only that a *Lads* parts ought to be ghess'd at, and oftimes might; but that discreet and wise *Physicians*

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ſicians ſhould alſo be conſulted, before it ſhould be determined that he ſhould live by *Learning*. I did not indeed give any particular directions that every Lad, before he was ſo determined, ſhould take a certain *purge*; and according as that ſhould be found to move the *humours quicker* or *ſlower*, ſo he ſhould be reſolved upon, as *ſprightful* and *apprehenſive*, or as *dull* and *incapable*: But excepting that one thing, all care was taken that any man (beſides the unreaſonable *Anſwerer*) could poſſibly expect: But yet for all that, he ſays alſo, that *I forgot the ſhort ſtay which ſome make at the Univerſity; which in truth*, as he ſays, *I had great reaſon to have taken notice of*. Which I did, as I think, ſo plainly, that I know not how to have done it more, unleſs I ſhould have got it encroſs'd upon *Vellom* in great *Text hand*, and have ordered every word to begin with a vaſt *red Letter*. But theſe omiſſions of mine he hints at by the by only: But (pag. 25.) he pitches upon three very remarkable things, which he ſays, *by my favour, he thinks I have not conſidered, and yet they are ſuch as do much concur to the keeping of ſome of the Clergy low in Learning, viz. want of Books, want of time, and want of learned Com-*

Company. Now, Sir, if you remember the *Answerer says that he gave a shilling for my Letter and read it.* But, for my part, I profess I can scarce tell how to believe him; for he writes and answers, as if he had lived altogether at the *Molucco Islands*, or, as he says of himself in his *Preface, like one that is out of the World of Books. What can we do*, says he (pag. 45.) *without Books, unless Learning were infused and inspired into us by a Miracle:* and again, *What can we do with Books, unless we had time to read them:* Very right; and so said I: And I know no difference, but only I said it in *Michaelmas* Term, and he says it in *Hillary*. It is, Sir, to me a very strange thing, that the *Answerer* should seem perfectly to forget what I said; and yet take the very same words, and print them, and sell them for *supplements* and *new discoveries* at the *Kings Arms* in St. *Pauls Church-yard*, which were sold three months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in short considered what the *Answerer* had said as to *Schools* and *Universities*. It is time for him now to call me to an Accompt concerning *preaching*: Which he does (pag. 53.) and first of all he sets upon me with a charge general, for en-

deavouring to bring the whole *Office of Preaching into Contempt*. I wonder that, when he was about it, he did not thrust it home: and accuse me of cutting off the late *King's* head; or that I had a design to burn all the *Bibles* that were to be found; from the largest that lies on the *Desk*, to the smallest *Geneva*; not leaving, if possible, so much as a *Psalter* or *Primer* in the whole Land: and that to his knowledge I did intend to begin this *Antichristian* work upon the first of *June*; that the billets most certainly were already provided; and that I had spoke for the brush wood to be brought out of *Kent*. When people fall a ghessing, I love they should ghess to some purpose. I hate all small ambiguous surmisers; all quivering and mincing conjecturers: give me the lusty, and bold Thinker; who, when he undertakes to prophecy, does it punctually. *You write*, says the *Answerer*, *at that rate, as if you had a design to bring the whole Office of Preaching into Contempt.* Who can tell, Sir, what my design was, but my self, any further than it may be judged by my words? let every body design for himself: why should one man design for another? would not the *Answerer* think, Sir, that

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I were very frantick; if I ſhould tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a deſign to diſparage himſelf and his *Profeſſion:* or, that he has managed his buſineſs ſo ſlenderly, as if I had hired him to ſet forth a mean *Anſwer*; and thereby to build my ſelf a Reputation upon the weakneſs and miſtakes thereof. This, Sir, would look like a ſlie and ill natur'd Inſinuation: or like one of thoſe *ſame diſingenuous ſquints, with which* the *Anſwerer* (*p.* 57.) ſays *my Letter looks upon the Clergy.* But is it for certain that I am againſt all *Preaching?* and that my deſign is to bring that holy exerciſe altogether into Contempt? might not ſome favourable and tender hearted man by no means be perſwaded to think otherwiſe? *no, by no means,* ſays the *Anſwerer:* for that *Running through the whole method of Preaching,* he finds *that I am againſt all Prefaces, Similitudes, Diviſions, molliſying Sentences, Latin and Greek, fleſh and fiſh, Mr. Dod and all that is good.*

And of all things, Sir, which trouble the *Anſwerer*, I perceive nothing does it more, than that I ſhould ſpeak ſlightly and meanly of *Prefaces. That ſeems,* ſays he, (*p.* 55.) *to me that our very Prefaces are*

slighted, and meanly spoken of: and if so, *then farewel all Religion: farewel Church and Steeple: farewel Pulpit and Cushion: what take away our dear Prefaces! Can he be a well wisher to Preaching, who will not so much as let us begin our Sermons? and can he be an encourager of hearing the Word, that will not suffer the attention of the Auditors to be prepared by a considerable Preface? or a friend to the reading of the Bible, that will not allow so much of the first of* Genesis, *as to make mention of* Adam? *what, against Prefaces! has he so little knowledge of the Scriptures as to forget St* Luke *the great Evangelical Orator? is he of no worth or example with him? methinks the beginning of his Gospel might have taught him more modesty, and manners; than to be against Prefaces? and is there any hurt to begin a Sermon with* Adam, *seeing there is such a great affinity between the Old Testament, and the New; and that many Texts in the New do so plainly refer to the first* Adam? Yes truly: because it seems not convenient that the Sermon upon *good Friday* should have the same beginning with that upon *Trinity Sunday:* because I stinted them on this side *Adam*, and that too, when the *Text* was in the *Revelations*, saying nothing

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at all but that they might begin at the *Flood*, the *Captivity* or the like: because I knew it was the humour of some to spend half the hour in beginning to begin their Sermons; fetching their *Preface* as far off as they could turn the *Bible* backward: and lastly, because it seems reasonable that people (as far as might be) should be instructed in all the several duties of their *Religion*, and have the greatest and most useful parts of the *Scripture* explain'd to them: therefore am I against all *Prefaces*. I wonder he did not conclude, that in my heart I was against *Adam*, *Moses* and the *Prophets*, he might have done it as well, if he had but thought of it. St. *Luke* has a short and suitable *Preface* of four Verses, to his whole *Gospel*: but begins neither with *Adam* nor *Belshazzar*: and you know, Sir, St. *Chrysostome*, the *Orator* of the *Church*, has many Volumes of *Homilies* or *Sermons*: but, as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Testament* did as much refer to the *Old* and *first Adam*, in St. *Chrisostome's days* as in *ours*; the *affinity* being not much increased since: and if the *Answerer* please to look, he shall there find the *Holy Father* to have *Prefaces* proper and peculiar to the time, oc-

casion or subject of his discourse: and so have all *Orators*, answerable to the matter they intend to speak. *Tully*, you know, Sir, and *Demosthenes* were often call'd upon for Speeches, but they knew how to prepare their *Auditors* without disturbing *Romulus* or *Theseus*: and yet you know, Sir, there was a very close *reference* between *Catelin* and *Romulus*: for *Catelin* should have burnt the very City of *Rome*, which *Romulous* had founded. But the *Orator* thought it better to begin with *Quousque tandem* than *Cogitanti Romulo*: And I believe his present *Majesty* much wondred to what *Nation* he was restored, when the Rhetorical *Mayor* welcom'd him to his *Corporation* with a long Complement deriv'd from *Adam*. I am not, Sir, (God forbid that I should) against the Answerer's putting into his *Prayer* (for perhaps it may be part of it) that *the words which he is to preach may be as goads, and as nayles fasten'd by the Master of Assemblies.* But if he should begin every *Text* in the *Bible* with that very same *Preface* (which he may equally do) I believe some idle people would say somewhat; I cannot certainly tell what. The *Answerer*, Sir, *invites me* (p. 52.) *very kindly*

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to hear him preach, and that, if I will go over he will give me one of the best of his Sermons. But if I do, Sir, I think to send him word to desire him (for that day) to forbear *Belshazzar*; let him do all the year besides, as he thinks fit. I shall also take it for a Favour, if he would not begin his *Sermon* thus, *As Abraham sate in the Tent Door, and lifting up his Eyes, and looking, behold three Angels appeared before him; so if you please to stand with patience and expectation, you shall see me coming towards you in these three Particulars.* And, if with any convenience he can dispense with it, I would beg of him, that he does not take that of *Isaiah*, *Come ye buy, and eat; yea, come buy Wine and Milk, without money and without price*; or if he does, that he would not tell me, that *his Text is like a spiritual Sack-Posset*; for I was told so once, and I scarce ever loved *Sack Posset* since. Possibly also I may obtain at his hands not to take that of the *Apostle* to *Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners, of whom I am chief*; not but that it is a very good place of *Scripture*; but it is a *Text* that has been imagin'd just like a *Christmas*

Feast;

Feast; *consisting of three Dishes*; *the first Dish was to be commended for its soundness*; *This is a faithful Saying*: *the second for its sweetness*; *it is worthy of all acceptation*: *and the third dish was a Proposition*, *consisting of five Ingredients*. Now, Sir, if the *Answerer* had had but the *untwisting*, the *dressing*, and the *serving up* of this Luscious *Proposition*, what a *Feast* would the people then have had? what wonderful variety of *Subjects* and *Predicates* might this *Dish* have afforded? How many choice and Princely *Bits* might have been here discovered? and how plentifully might it have been *stuff'd* and *larded* with juicy *Latin* and *Greek*? a *Dish of Propositions*? I would go a Mile to see, if it were but one simple one in a *Dish*; and to consider, how puzled the Kings Carver would be to take off the *Subject* from the *Predicate*, without endangering the poor thin lurking *Copula*. Now I know, Sir, some are of such nice and fashionable stomachs, that common sense and truth will not down with them, unless it be *hash'd*, and *fricasse'd*; they must have their *Barricado's* of greedy desire, and *Esculado's* of virtue, and *Christ* must be the *Dauphin* of Heaven; but, for my part, I had rather have any

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plain and homely entertainment, ſo it be freſh and wholſome; than a whole *Platter* full of ſuch *feaſting Prefaces*; which with a little new garniſhing ſhall ſerve for *Eaſter*, *Whitſontide*, and all the *Holidays* in the year; for your *Propoſitions* are a ſort of Diet, that will keep a long time in *Sowſe-drink*,; if they do but now and then change the *Pickle*, and take a *new Text*.

I do not at all queſtion, Sir, but that you know very well before, (as well as now) what that meant, which I ſaid about *Prefaces*. But I have very little hopes of the *Anſwerers* being ſo ſuddenly improved, as to underſtand me yet; who has given ſuch late *Inſtances* of his ſlowneſs before: But however I proceed, Sir, to the buſineſs of *dividing* of *Texts*: and what I ſaid as to that in my former, was upon this accompt; namely, that it was a thing very eaſily to be obſerved, that many that went into *Holy Orders* to inform and ſave men, ſpent too much of their time in *Logical* oſtentation, and nice *Diviſions* of their *Texts*; and after ſuch a manner, as they had very little Authority for ſo doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may ſearch a great many,

many, before we can find any *Melting*, *dropping* or *dissolving* the matter that they intend to treat of. We are bluntly told by the *Orator*, *Bonorum duo sunt genera*, and *Accusationis tria sunt partes*; and by *Cæsar*, *Gallia est omnis divisa* (not neatly and featly *liquefacta*) *in partes tres*; and I know not how the *King* would take it, if they should tell him, that his *Dominions* were to be *melted* into *England*, *Scotland*, *&c.* and notwithstanding the *Answerer* thinks himself so plain and practical, when his *Text falls asunder* into *Subject* and *Predicate*; or into *Antecedent* and *Consequent*; yet for all that I'le undertake if this be in a Countrey-Village, he had better let down the Tress of his *Text* into the *Fore Horse* and *Thiller*, for they understand no *Subjects* and *Predicates*; only the *Kings Subjects* and the *Kings Predicates*. They much mistake me (as the *Answerer* did) that think I was ever any further against *Text*-dividing, than either where it was not understood, or was not necessary.

I always thought that he that took that to the *Corinthians* for his *Text*; *Sin not*, had much better have let it continue whole (it being but short) than to *divide* it into a *Com-*

mand,

mand, and a *Prohibition*; a *Command, Sin*; a *Prohibition, Not.* I have also sometimes thought, that their *Logical* pains may be somewhat spared; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative:* For instance; it is said *Job* 1. *There was a Man in the Land of Uz:* Homo non Lapis, *a Man not a Stone:* Homo non Lignum, *a Man not a Tree:* Homo non Leo, *a Man not a Beast.* And by the way, Sir, mind what poor *Lignum* and *Leo* are forced to signifie for the letter sake. In like manner I thought him also in the late times a little too nice, and tender of his credit; and somewhat too profuse of his *Logick* and *Rhetorick*; who being to preach upon that of the *Acts*; *Silver and Gold have I none, but such as I have give I thee:* Whenever he had named his *Text, desired the people* in all hast, *to take the words not literally, but allusively, for that he had good store of money chinking in his pockets; besides what he left at home in his coffers.* Doubtless a cautious foresight of following objections, and an early removing of the same, are great instances of wisdom, and discretion: but he that taking that of *Malachy* concerning the *Sun of righteousness*

teousneſs, &c. laboured moſt earneſtly to convince the people, that it was not the *Moon of righteouſneſs; for the Moon ſhall be trodden under foot.* Rev. 12. 1. And again he that ſhall tell us that *God was pleaſed to ſend his Son into the World, not his Daughter:* or the like. Such as theſe, I muſt needs confeſs, have ſomewhat too low apprehenſions of the capacity of their Hearers. He that undertakes to preach about Repentance, or true Religion: nothing certainly is more neceſſary and proper for him; than to let the people know, that they do not conſiſt in looks, eyes, and noyſes; for ſuch things with ſome are miſtaken for Godlineſs. But when the *Scripture* tells us *There was a man in the Land of Uz*; or that *God was pleaſed to ſend his Son*; that any body ſhould think, that this *man* might chance to be a *ſtone*; or this *Son* to be a *Daughter*, is ſtrange to conceive.

We read that *Chriſt opened the Scriptures: and expounded out of them the things concerning himſelf.* We read alſo upon what occaſion it was that *Felix trembled*; *and what a great number were converted* (without *Predicaments*) *by one Sermon of St.* Peter. What the immediate Succeſſors of our *Saviour* and his

his *Disciples* did, we have little left concerning their manner of *Preaching*; though 'tis to be supposed that they spent their time in bringing people to the *Christian* Faith; by expounding to the *Jews* the *Prophets*, and convincing them that *Christ* was come; and by converting the *Gentiles* to a *Religion* that contained the best Principles of Life. What was done after the *Church* was in some measure settled: and that the number which was received into Orders was so considerably increased, as that there might be, at least in *Cities* and great *Towns*, some continuing *Ecclesiastical person*; may be best seen by such as were afterwards *Governours* of particular *Churches*; which, as we find, made it their business to confirm people in that Faith which they had received; and to strengthen them to all good Works; which they did by preaching against such *Heresies* and *Errours*, as they found the *people* were apt to be carried into; and by fortifying them against such *Vices*, as they perceived the time and place was most inclinable: And that this was the manner of their *Holy Employment*, is very plain by St. *Basil* and St. *Chrysostome*, and many of the rest; where one may read a great many good *Sermons*, but very few

Texts,

Texts, or peculiar Sentences of the Bible pitch'd upon; much less so *Logically* and *Metaphorically* dress'd, as some affect. I believe there were very few *Texts* that *melted* and *drops* asunder for the first five hundred years. Notwithstanding (as the *Answerer* observes) the *Scripture* tells us, *My Doctrine shall drop as the Rain*; for they had the *Bible* as well as we, and knew the meaning of that place, as well as the *Answerer*. But yet, for my part, I never was, nor yet am against a *Text* being taken, or being divided; there being (as may be by and by mentioned) considerable conveniences in both; but yet one may presume to think, that it is much better only to say; "Good "people, we are met together this day in "the Name of *God*; and I do intend to ex"hort you to *Charity* or *Temperance*, or "to convince you of the *Providence* of God; "and this I shall do (by *Gods* help) accord"ing to the *Scriptures*; than to take formally and solemnly some place of Scripture, where the word *Charity*, *Temperance*, or *Providence* is, and spend the whole time in *Logical* Cuts, *Metaphysical* Curiosities, and Learned Impertinences: And hereupon it may not be amiss, to take notice of what

a very *Worthy Clergy-man* observed; "There be, (says he) two sorts of *Min-*"*sters* that occasion their own contempt; "the idle, negligent and careless; the o-"ther those who over-do, or do more than "enough; such I mean, as affect nothing "else, but quaint and curious *Phrases*; or "are unmeasurable in their *Quotations* out "of all *Authors Ecclesiastical* and *Prophane*; "or sore aloft in unnecessary *Speculations* "far above the capacity of their *Auditors*. "These over-do, *& magno conatu magnas* "*nugas*, take great pains, and eviscerate "themselves, as it were, to weave a Web, "which when it is ended, is fit for no other "use, but only as an unprofitable thing to "be swept away. The *Answerer* perhaps would be apt to say, that this was some pert and self-conceited *Divine*, that admiring his own Stile, and way of Preaching, talks thus: were it not that a very Learned and Reverend *Bishop* did much admire, and solemnly commend his Ingenuity, Learning, Worth and Integrity. But to return, I say, it is much better of the two to follow the way of the *Homilies* of our *Church*, which are plain, practical, and may be understood by most; than to be so nice, critical, and

ſcholaſtical, as few or no body ſhall be the better.

But yet notwithſtanding I am not of their mind; who thinking themſelves the profound *Reaſoners* of the Age, and the deep *Enterers* into Truth, do thereupon deſpiſe all taking of *Texts*, and dividing thereof; thoſe I mean, that, for faſhion ſake, ſhall take you indeed *Text* after *Text*, as if they would explain to you all the conſiderable Myſteries of *Religion*; and acquaint you with all the Encouragements that tend to a good Life, that are to be found in the *Bible*; and carry you thorough ſuch a body of Divinity; but the *Sermon*, I thank you, (except it be juſt the beginning) ſhall be very near the ſame: for a new *Text* may be taken with that prudence and warineſs, that the ſame *Sermon* ſhall ſerve a man many a day; as ſuppoſe this *Sunday* he takes that of St. *Matthew*, *My Yoke is eaſie, and my Burthen is light*; about a Month after, it is time poſſibly to take forth: and then he is for that of St. *Paul* to the *Romans*, viz. *Which is your reaſonable Service:* and a while after for that in the firſt *Epiſtle* of *John*; *And his Commandments are not grievous.* Now, Sir, here is the craft of it;

it; if they take *Texts* ſutable to the occaſion, and divide them accordingly, they could not then for ſhame, and Conſcience, but meddle with one word or other that is there to be found. But if they read the *Text* only in the whole; and take it between finger and thumb, and ſhew it plainly to the people; that it is a good *Text*, a fair *Text*; and that there is no deceit in the buſineſs: after the *Pariſh* have had this general view, he may privately pocket it up again; and then for *Chriſtian Religion*, and the *Excellencies thereof*: only this Caution is to be obſerved; that if the *Text* be in the *New Teſtament*, any where between St. *Matthew* and the *Revelations*, then it is to be ſhewn, that *Chriſtian Religion is much beyond the Moſaical Doctrine and Diſpenſation*; but for variety, if the *Text* be in the *Old Teſtament*, then the caſe is altered; and you are to ſhew that the *Moſaical Doctrine is very far ſhort of the Chriſtian*. Nay, Sir, ſome there be, that are ſo daring, that ſhall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Diſcourſe of thoſe Subjects, as could be wiſhed; and yet, for all that, with a little

sly *Preface* shall draw you (before you aware of it) into the old business of *Christian Religion*. Now, Sir, the next thing that the *Answerer* has to do, is to take notice, that *this looks like a disingenious Squint upon Christian Religion*. Yes, Sir, he may so; and go on, and tell people, that it is my whole Design to bring in the *Turk*; he may do it with as much Conscience, as to report that I *was against the whole method of Preaching*.

And as some are so bent upon Preaching nothing but *Christian Religion*; as if *Joseph* of *Arimathea* was just newly come over: So others there be, that have their particular and darling Notions, which they will force to be intended in almost every Verse of the *Bible*, for instance, one, suppose, having spent some considerable time in studying the Nature of *Original Sin*, and finding as he thinks, such wonderful things, as were never plainly discovered before; hence is he presently so full of the Secrets of *Original Sin*, that if the Parish should joyn, and add six pence more in the Pound to his present *Tithes*, they would scarce get a *Sermon* about any thing else: You may set him to preach about the Birth of our Saviour

viour, his Life, Death, Resurrection, Ascension, or what you will, *Original Sin* is still the word for all that; and this calls to mind what my Lord *Bacon* reckons a great hinderance to the advancement of Learning, and of doing good in the world; *viz.* people addicting themselves to some one peculiar and beloved opinion; and so making all things of that, and bringing all things to that; they will suffer nothing else to be in the whole world; and thus *Gilbertus* having made some few and lucky experiments upon the *Loadstone*, not usually observed before, presently writes a Body of *Natural Philosophy*, and turns all the whole world into *Loadstones*. Thus, Sir, Sleep *draws* me to bed; and Business *pulls* me *out* in the Morning; Affairs abroad *draw* me from home; and Occasions at home *draw* me back again: And in short, man is born, lives, and dies by nothing else but *Magnetical attractions*. And to conclude this, Sir, I cannot forget him, who having at some time or other been suddenly cur'd of a little Head-ach with a *Rosemary*-Posset, would scarce drink out of any thing but *Rosemary* Cans, cut his Meat with a *Rosemary* Knife, and pick his Teeth with a *Rosemary* Sprig:

Nay, Sir, he was so strangely taken up with the excellencies of *Rosemary*, that he would needs have the *Bible* cleared of all other *Herbs*, and only *Rosemary* to be inserted. I think, Sir, (notwithstanding this Digression) I am not far from my business; *viz.* that it is very convenient both for the *Minister* and people to be acquainted with variety of Matter; and that it be delivered, according as there be opportunity; seeing that after this manner are the *Homilies* of our *Church* most wisely and gravely composed; as also those of the ancient *Fathers*; treating about the most considerable and different Subjects in *Divinity*.

Having now told you, Sir, in what Sense I was against *Prefaces* and *Divisions*; I should now proceed to what follows: but because it seems, that the *Answerer* having consulted his *Neighbours* about their *Texts*, *found so few of them like any thing*, I thought fit to let him and you, Sir, know what abundance of *Likenesses* (besides many other dainty things) I happen'd on, in one little pretty *Sermon*, call'd the *Wedding Ring fit for the Finger*, or *the Salve of Divinity on the Sore of Humanity*. Do you perceive, Sir, he is got already upon the *Roses*,

before

before he be past the *Title-Page*; *Finger* and *Fit*; *Salve* and *Sore*; *Divinity* and *Humanity*. But to go on to the *Similitudes*; The *Text* it self, indeed, was only *like the Iron Gate that opened to* Peter *of its own accord*; *dividing it self into three parts*; and that is enough for any one *Text*. But then as for *Man* and *Wife*, they should be like, or are like all the *Two*'s that are to be found in the *Bible*, or almost any where else. First, *Husband and Wife should be, as the two milch Kine, which were coupled together to carry the Ark of God*; *or as the two Cherubims, that looked upon one another, and both upon the Mercy-Seat*; *or as the two Tables of Stone, on each of which were engraven the Laws of God*. But in some Families, *Man and Wife are like* Jeremiah's *two Baskets of Figs, one very good, the other very bad*; or *like Fire and Water*; *whilst one is flaming in Devotion, the other is freezing in Corruption*. *Husband to the Wife is sometimes like a Fore-horse in a Team, that will not draw*; *and the Wife is oft-times to the Husband as the Ivy is to the Oak*, for a certain bad reason there given: *they should indeed be like two Candles burning together*; or *like two fragrant Flowers bound up in one Nosegay*,

or *like two well tun'd Inſtruments*; or *laſtly, like two Springs meeting* Again, *Husband and Wife are as a pair of Oars, to row their Children and Servants to their deſired Haven*; or *like a Cock and a Hen, both ſcraping together in the Duſt-heap, to pick up ſomething for their little Chickens*; and *they ſhould be like the Image in the Looking-Glaſs*; or *like an Eccho that returneth the Voice it receiveth*; or like any thing elſe. And thus much concerning *Likneſſes*. Now, Sir, if you be for *Sleight of Hand*; you ſhall ſee as fair *turns*, as ever were ſhewn above-board. *When Man was made, the four Elements were taken out of their Elements:* That's done as truly according to Art, as old *Hiccius* himſelf could have done. Again; *He that made Man and all the reſt, made Man over all the reſt:* Neat and cleaver as may be! *Though man had many Creatures to ſerve him, yet he wanted a Creature to ſolace him.* Poor *Chuck!* take a Glaſs of Sack for keeping the Letter ſo prettily! *Though Man alone may be good, yet it is not good for man to be alone.* Brave, I profeſs! I think we had beſt take him off; for he will ſpoil himſelf. *Where there is no Generation, there can be no Regeneration.*

neration. Better and better; I think he improves. *He that made man meet for help, makes a meet help for man; though man wants supply, yet man cannot supply his wants.* But to conclude this pleasant *Gentleman: Though some have stiled Woman to be like Clouds in the Sky, yet a Preacher should not be silent, for those who are silenced from Preaching.* If you have a mind, Sir, to see any more of this sanctified Wit: you may have it in the *Non-such Christian Professor in his Meridian Splendor.*

And now, Sir, according to what I was about before, I go on concerning *Quotations* out of Learned *Languages:* against which, I said nothing, when it was either needful, or profitable; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure *Latin*-sake it self, is very insignificant to those that do not understand it; and not mightily rejoycing to those that do. But then suppose that which is *quoted*, be very proper, expounding, and elegant; and out of the most Primitive *Fathers:* Nay, though it be out of the *Bible* it self; I know not to what purpose it is, where I am sure and certain no body understands me; for he that tells a perfect ignorant Parish, *Quor-*

sum

ſum hæc perditio? or, *Faciamus hic tria Tabernacula.* If he be not very honeſt, may not he impoſe upon them *In nova fert animus, to what purpoſe is this waſte?* or, *arma virumque cano; Let us make here three Tabernacles*; without the people diſcovering the bad *Tranſlation*: But I know, the *Anſwerer* is of opinion that there is ſuch a native and unexpreſſible richneſs in ſome words, that cannot be poſſibly rendred and communicated. Yes, there is ſo; a great richneſs and hidden Treaſure, and I ſuppoſe will continue ſo, where the people do not underſtand. Give a Countrey-man one of the *Anſwerer's happily compounded words out of* Plutarch, and you had as good give him a Slice of a *Milſtone*, or a corner of a *Brick*; The *Anſwerer* indeed that can reliſh, and is well acquainted with the *haut gouſt* of a long *Greek* word may, as he ſays, *do himſelf a kindneſs, and gratifie his own underſtanding*; but the poor *unintelligent* may ſet with dry lips, and be ſtarved for all *Plutarch*. *But O*, ſays he, *p. 64. Ignorant people ought not to be impoſed upon: and if you ſhould give them the* Engliſh *without the* Latin *they might ſuſpect you: and when you tell them it is St.* Auſtin, *they give great heed.* And does

does not he think, that they would be as attentive, if he should *baptize* them, *marry* them, *bury* them, or do any thing else to them in *Latin?* nay, might he not *excommunicate* all such a *Parish*, and make them smack their Lips again, telling them it is a delicious and comfortable place out of the *Father?* or give them to swallow down eight of the biggest Curses in the *Bible*, instead of the Beatitudes? I do not question, but all this might be done.

We have now, Sir, very nigh done with *Preaching:* I know nothing else that the *Answerer* is still concerned for, but his *little mollifying Sentences: as it were, as I may so say*, and *with reverence be it spoken.* And here I much admire, that he did not quote that of *Isaiah*, *we hid, as it were, our faces from him:* or that in *Leviticus*, *There is, as it were, a plague in the house.* That I might have been utterly ruin'd, and confuted out of Scripture it self. This would have been as proper, and as destructive of what I meant, as his quoting against me that out of *Deuteronomy*, *my Doctrine shall drop as the rain.* But if I must needs trouble the world in telling the *Answerer*, who they were that I chiefly intended; they were those

those who in the late times (and have not as yet left it off) called themselves *Gods special Saints*, his *Favourites*, and (as I may so say) his *Intimado's*, but in reality were more *Olivers* than *Gods*. Those I meant, who reading of *Jacobs wrestling with the Angel*; and of *coming boldly to the throne of grace*: and being puff'd up with all inward *pride* and religious *self-conceit* (which they called *gifts* and *spiritual worth*) were arrived to all possible degree of rudeness, immodesty, and almost blasphemy, in their *Devotions* and *Discourses* of God. You may easily, Sir, know them by this Doctrine, which some of them use to preach upon: *viz. That it was the peculiar privilege and prerogative of Saints to be (as I may so say) saucy:* And therefore such as these thinking themselves *Gods* great *Assistants* here upon earth, his special *Confidents*, and (as I may so say) *Trustees* of all Affairs of *Religion*: They would in their *Prayers* and *Sermons* tell *God*, *That they would be willing to be at any charge and trouble for him: and to do (as it were) any kindness for the Lord: The Lord might now trust them, and rely upon them; they should not fail him; they should not be unmindful*

mindful of his busines; his work should not stand still, nor his designs be neglected: They must needs say, that they have formerly received some favours from God; and have been (as it were) beholden to the Almighty: but they did not much question, but they should find some opportunity of making some amends, for those many good things, and (as I may so say) civilities, which they had received from him: Indeed, as for those, that are weak in the Faith, and are yet but Babes in Christ; it is fit that such should keep at a distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty: but as for those, that are strong in all gifts, and grown up in all grace, and are come to a fulness and ripeness (or, as they might better say, to an impudence and saucineſs) in the Lord Jesus; it is comely enough for them, to take a great chair, and at the end of the Table, and with their cock'd hats on their heads, to say: God; we thought it not amiss to call upon thee this evening; and to let thee know, how affairs stand: we have been very watchful, since we were last with thee; and things are in a very hopeful condition: We hope, that thou wilt not forget us, for we are very thoughtful

of

of thy concerns: We do somewhat long to hear from thee; and if thou pleaſeſt to give us ſuch a thing (Victory) we ſhall be (as I may ſo ſay) as good to thee in ſomething elſe, when it lies in our way, &c. And thus you ſee, Sir, what frightful ſtuff I am forced to repeat, to bring a ſlack *Anſwerer* to ſome little knowledge of what I meant by, *as it were.*

I am now, Sir, come to the laſt thing, about which the *Anſwerer* is not ſatisfied, *viz.* that *ſuppoſing that the Deſign of my Letter was very honeſt; yet the manner of it is ſuch, as it will do more hurt than good.* Which if it does, I can think but of two ways; either by encouraging the *Nonconformiſts*, or by ſetting the *Laity* more againſt the *Clergy*. It is poſſible there may be ſome few people ſo lamentably deceived. If there be, they ſhall be conſidered by and by; in the ſhort part, which I intended to add, wherein the *Anſwerer* will not be concerned: But in the mean time, we will ſee, what reaſon I have given them for any ſuch miſtake from what I have ſaid.

First of all, says the *Answerer*, *The grounds and occasions of the contempt of the Clergie, though it be not a Text, yet it is a Theam a weighty and serious Argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling and sportive*, &c. To which I have in the first place to say, That although I think it not at all immodest to manifest my Design, the end of that being only to prove that I was, and am still very honest in the same; and likewise though it be allowable to endeavour to defend what I had written, this being only to signifie, that it was not done out of pure idleness and humour; but upon such Reasons as might be further explained, when occasion should require: yet, I must confess, I am not as yet come to that degree of self-conceit and confidence, as to recommend my own *words, phrase*, or *stile*; and I had rather the *Answerer* should find fault with the manner of my expression, and delight himself in thinking, that it is not suitable to the subject, than be guilty of so much folly and impudence, as vigorously to maintain, or magnifie the same: Only thus much, Sir, may possibly be believed by you, and perhaps

haps by some few besides; that (as much a *Play* as the *Answerer* thinks my Letter to be, let it be *Ignoramus*, *Selden*, or any other *Play*, I stand to his courtesie) I did not put in one idle or extravagant word, on purpose to render any of the *Clergie* contemptible: but did only just endeavour to keep people awake till they read it. But I pray, by the *Answerers* leave, Who are they that think it too light and drolling? I am afraid they are some that use to begin half their *Sermons* in the year with *Belshazzar*, or the like (though the *Text* be not about *Tribulation*, for then the Answerer has learnt us to bring it in very well) and I'll tell you why, Sir; I heard of a *Gentleman*, that lives within a mile of an *Oak*, who read over my *Letter*, approved of it very well (which is somewhat more than I should say, but let that go) lik'd its design, believed and hoped it might do good; and verily thought the *Author* was innocent, and free from all bad intentions. It happened, that afterwards he calls to mind, that upon some odd time (it might possibly be *in that great Thaw* the *Answerer* makes mention of) his *Text dropt* or *melted* asunder into its particulars: The *Gentleman*

tleman presently takes the *Book*, and beginning again, cries out aloud, *fire, fire, heresie, rebellion*; so that now you can no more get him near that *Book*, than a *Colt* to a *Wind-mill*. Another also I hear of, who lives not far from another *Oak*, who happening upon the foresaid *Letter*, did in like manner read it, and was very reasonably contented, and thought most of it true; Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hah!* says he, *What! are you there with your Bears? Come, give me pen, ink and paper; it is all of it a most dangerous confounded lye; it is against both the Universities, against both the Houses of Parliament, and against all the Gentry and Commonalty of the whole Nation*. But by chance my *Cosen* call'd him to bed; and he having slept, the *Book* was pretty true again by next Morning. And I suppose, Sir, you have seen a *Book* called the *Friendly debate*, a *Book* that shews a very honest *Author*, be he who he will; but because he mix'd a little pleasantness with his unanswerable proofs of the folly of his *Adversaries*; hereupon presently must he be call'd a *Scoffer* at *Religion*, a *droll* upon all *Godli-*

ness, *a Doctor of the Stage*, and I know not what besides.

Now, Sir, for my part, I must confess, that I am no great weigher and measurer of words; I have but one Rule, the end of which is only to be understood; and it is very likely, that when I had occasion to mention such toys and trifles, by the use of which *Ministers* do sometimes bring upon themselves contempt, that I did not then call for a great *Canopie* and *foot-cloth*, and setting my self magnificently in the *Chair*, with set rebuking countenance, and words as stiff as steel, speak to the eternal discouragement of *pun* or *quibble*; and then summoning together all the harsh *Metaphors*, and idle *Similitudes* of the Countrey; bid them *all be accursed, and for ever shun my presence*; *and, whereas they pretend to be the glory of all sense, and joy of the understanding, tell them they are a company of empty Rascals*; *and therefore let them all be gone.* Perhaps this way might have done; it is a very hard matter to please every body. But, as the *Answerer* hints, there is one part of my *Letter*, that concerns the *Poverty* of the *Clergy*; a *Grave* and *Tragical* subject, *which ought to be lamented, not insulted over.* I know

know not how, Sir, to avoid his believing, that I do most mightily pride my self over the mean condition of some of the *Clergie*; though I should tell him never so often, that the great design of my *Book* was to wish, that there might be no such mean ones to be insulted over; and though I should let him know, that I am so far from any such *unchristian* humour, that there is none more willing to devote part of his *Estate* for the raising of their Revenue (if *publick Authority* should so think fit) than my self: but in the mean time, what have you done, what have you propounded, sayes the *Answerer*, towards this? Indeed I was not so light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of my *Letter*, the *Parliament* should resolve themselves into a *Grand Committee*; and forthwith consider of some present way of raising the *Revenue* of the meaner sort of the *Clergie*: But for all that, I am not so dead-hearted, but to hope in time that wayes may be thought of to bring about such a great blessing to this Nation; for howsoever despairing some may be, yet I must confess, it rejoyces my heart more

than a little, to call to mind, how the *Bishops* have augmented the *Vicaridges* in their Gift; and to hear of several sums of money now employed towards the redeeming of the *great Tythes*, and to understand that there be many well disposed People, that have already given back their *Impropriations* to the *Church*; and that there be others, that have made such *Purchases*, on purpose, so to settle them afterwards; and above all, to consider the great care and good inclinations of our present *Parliament* towards the *Church*; who are not only highly watchful to maintain the *Peace*, and present *Rights* thereof; but seem to be as willing to contribute towards the further *Prosperity* of the same. I have not indeed propounded any way, as was said before; but if you look, Sir, into a learned *Author* before mentioned, you will there see a way propounded in the twentieth Chapter of his late *Treatise*: And in the mean time, I hope I have said nothing to abate the charity, or good purposes of pious *Benefactors*; or to stop the assisting hands of our present *Governours*. And I perceive the *Answerer* by his *Letter*, seems not to be much against what I have said,

ſaid, but only does not approve of the manner of expreſſion; and would have had me to have pitied, lamented, and howled. Now Sir, ſuppoſe inſtead of ſpeaking my mind as I did, I ſhould have covered my ſelf with *ſack-cloth*, and beſprinkl'd my head with *aſhes*, and with mournful and ſad countenance, and a long rope of *Onyons* (to carry on the work of crying) have taken a journey to viſit the low condition of ſome of the *Clergie*; and ſhould have gone about with a *Bell*, and a tone as doleful as the *man* that uſes to carry it; and have cryed, alas! alas! poor *Gentleman*, your *Houſe* is ready to fall, and your *Glebe* is very narrow, and ſomewhat ſhort. Alas! alas! here take an *Onyon*; I am come to *cry* with you this evening, and to bewail your misfortunes and mean circumſtances. This is the way indeed to kill the poor *Miniſter* before the following *Sunday*, and to make *Widows* apace; but what good elſe it ſhould do, I know not: Or perhaps the *Anſwerer* would have had me to have drawn a *Scheme* of a ſmall *Benefice*, and have demonſtrated, that a Family of ſix or ſeven cannot be honourably maintained with twenty or thirty pounds a Year; and ſo

putting down *A.* and *B.* for the *Minister* and his *Wife*, three or four of the following Letters for the Children, and an *V.* for the *Vicaradge*, have *scientifically proved* that *A. B. C.* and the rest that follow, would easily eat up, and wear out more than *V.* if they had it. Indeed, although I was not in all places thus *Mathematically* grave and serious; yet, where it was needful, I was more considerate than the *Answerer* perhaps may imagine; and did not frame and devise more inconveniences, than the world is sensible of; and where it was requisite, I reckon'd up and well weigh'd all circumstances. Although I did not use a *Quadrant* to take the height of every *Vicaridge chimney*, nor cast up exactly how many *straws* a diligent *Starling* might carry away in a day, if the *Bird* rose early in the Morning. And notwithstanding, the *Answerer* thinks me *so wofully and exceedingly hyperbolical*; yet as to the *number of yards of whipcord, and the dilapidation instruments*, I was so very near the borders of strict, Grammatical and sober truth, that I know a *Divine*, on this side the *Line*, who was almost ready to set on another lock upon his *Study door*, to secure his *whipcord* from

from that *Jeſuitical* plot, that he perceived my *Letter* had againſt it: And, if need were, I could tell him of another, that thinks my *Letter* wholly written againſt his filling the Tumbrel, though there be ſome other things ſlily put in to diſguiſe the buſineſs; and many more ſuch ſtories I could tell you: For you know, Sir, my manner of Life and Profeſſion; oft-times calls me into company, where people (as ſure as the *Anſwerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many miles off. And the other day I was, Sir, in a place, where I heard that ſome people (beſides the *Anſwerer*) were angry; but for what, they profeſſed they could not tell: and amongſt the reſt, I muſt be asked, Whether I had obſerved any hurt in the *Book*? To which I anſwered (it not being convenient at that time to be modeſt) no verily, I ſaw none. Upon this, Sir, I began to think a little with my ſelf upon what grounds any one ſhould be diſſatisfied; and I conſidered, that the things that I did repreſent as idle, uſeleſs or blameable, are either in themſelves really ſo or not: if they be, and people be convinced thereof, it is far more

manly and *Christian* to abate or forsake them, than to be angry for nothing; but if so be I have undervalued expressions that are rich and precious, and disliked things that are very commendable or allowable; I suppose people are not such fools as to run after my idle fancy, and to fear my displeasure: let them go on, I am mistaken, and there is an end of it. And he that thinks it his best and *surest* way alwayes to begin with *Adam*, let him, if he please, begin with the *Præadamites*; I do not intend to quarrel. And he that judges it convenient and saving to *trifle* and *quibble* in his *Sermon*, let him do it also in his *Prayer* (if he be so resolv'd) and take along with him a pair of *Hawks bells*, if the Rubrick will allow of it; I'll assure him I will not write against him, for I have done. In like manner, if any man be determined against being rich, and is offended at me for wishing him the great *Tythes*, let him stay where he is; for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Preferment*: And if there be any one that will not have his *Dairy* increased, but will dote upon the sweet society of his single *Cow*; if he be so set upon her, let him take

take his pleasure still, and fetch her up daily, and sometimes *kiss* her (as the old *Woman* did, when she said, *every one as they like.*) But in my opinion, a small *Laity* Boy, although he cannot reduce a *Sylogism*, nor knows any thing at all of the first ten *Persections*, may do the business as well; if she be not very curst and bad tempered. And if after this, any body be still angry, let him hold off a little before he raves, and consider, that I am not so dainty-mouth'd, as that I must have discourses purposely provided for my own curiosity and squeamishness; because, Sir, you may very well remember, that what I hinted at in my former, were not things of my own disliking; but as I told you, were generally displeasing: And indeed, in my first *Letter*, I did rather make it my business, to give a short History of what was derided or blamed, than studied to invent or complain of what might be represented unprofitable or ridiculous.

And though the *Answerer* may think, Sir, that I have made it my business ever since forty two to listen at *Church windows*, or taking the pretence of my *Briefs* to go amongst them; or to employ my diligent

Fathers

Factors in several *Counties*, or to ransack all the *Sermons* that have been Printed since the *Reformation*, *to get together* (as he says, *p.* 67.) *twenty or thirty passages not accurate or Scholar like*, and to represent these with all possible disadvantage, to the disparagement of the *Clergie*; yet *he* and the world may know, that this was so far from my employment or intentions, that I had quite finish'd what I designed in my first Letter, before I thought it convenient to insert so much as any one story; and however harsh, unkind or *disingenuous* I have been before, yet I will now be so civil, as not to say what little pains I was at, or how few *Books* I search'd into, to furnish my self with fit and proper Instances to explain my meaning. And I cannot help it, if some of the *politick* (those I mean that are loth to part with some *dearnesses* or other that they use in their *Preaching*) go along with the *Answerer* in censuring what I did, as an untimely and unhopeful attempt: but I profess, I have so little skill in the nicety of seasons, and critical ripeness of *Books*; that I know not of one line, but might be Printed as well in seventy, as in seventy one. If indeed what I said, had

been

been some mighty secret of *State*, and known only to the *Privy Council*, the *Answerer* and *my self*, we possibly out of our reaching prudence, and well-weighed determinations, had resolved not to declare as yet, but to lock up things, that ordinary *Tradesmen* perceive and complain of, and that even *Children* of ten years of age observe and make sport with; is doubtless one of the great *intrigues* that spring forth from the very inwards of *Policy*. I go, suppose, to hear a *Sermon*, where there be five hundred or a thousand People; and the *Minister*, out of imprudence, bad education, or some other misfortune, happens to think of very strange Metaphors; or to make use of very bad *Tales*, *Similitudes*, or the like: Mum, say I to my self; I intend to have all that, no body else shall have one tittle of it: but perhaps, before the People get out of the *Church yard* they begin to repeat; and the secret that I designed for my own private censure, by the next morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergie*, whose condition is so very low and disconsolate, that they are forced to run up and down half the week,

to

to procure a *Parish-meeting*, to pick up or borrow three or four shillings; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers that came to go to Market*: this likewise by all means must be concealed, because of the *Answerers* old Observation, *All things that are true, are not to be said at all times.*

And now, Sir, I was just going to say, that I had done with the *Answerer*; which could I say with a safe conscience, it were the happiest thing that I have said these twelve Months; but I must not scape so, for after I had spent the prime of my strength, & wasted my best spirits amongst *Greek* and *Latin*, *Prefaces* and *Divisions*, *Metaphors* and *Similitudes*, and many other such like *enemies*; up starts a fresh and dapper *Gentleman* call'd a *Postscript*: Dear Sir, I know not whether ever I shall write to you again; therefore let me beg it of you for once, as you value your own reputation, your estate, your health, life and liberty, and the welfare of your Relations, for the future beware of *Postcripts*; you never felt the *bloody blows*, the *sharp thrusts*, and the deep *wounds* that such an *Adversary* gives. I know, Sir, your temper inclines

clines you to bold and great things; and it is not a *Letter*, and a *Letter* too, that can eaſily affright you: but yet I beg it once again, that you reckon a *Poſtſcript* the moſt dangerous of all *after-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Concluſions*, *Continuations*, and ſuch like ſmall ſhot, theſe are not to be dreaded, but when a *Letter* comes tail'd with a *Poſtſcript*, and concerning *Abigail* too, that takes you off juſt in the middle. What a fool was I, that I could not as well have put in *Bette* or *Biddy*. *Suſan* or *Sarah*; but muſt make the *Anſwerer* angry, and put in *Abigail*: or if I had put her in, what had I to do to trouble my ſelf concerning the *Chaplain's ſetting ſo cloſe to her?* Is it to be expected that every *Gentleman* ſhould maintain two *Tables*, to keep them at a diſtance? or that he ſhould keep a *Servant* on purpoſe to watch private *winks*, treading upon *toes*, twitching of *napkins*, or breaking of *merry thoughts* under board? And is there any thing more natural, than for *prettineſſes* to beget *looking*, and for *looking* to beget *admiration?* and what if *admiration* and *love* together, afterwards beget a *Vicaridge?* I hope a *Chaplain* that

has

has been true, truly, and ſerviceable, if preferment falls, may deſerve before a *ſtranger*. Well, I ſee I was a fool, and there's an end of it. But for all that I believe the *Gentlemen* have not as yet laid their *ſwords* in oyle, nor trimm'd up their *fire-locks*, as the *Poſtſcript* adviſes: For they have ſent me word, that they love me, and underſtand me; and that the *Anſwerer* is out of his wits.

With whom I am ſo perfectly tired, that I can ſcarce ſee his *Book*, but that I am preſently ready to fall aſleep. He that miſunderſtands but now and then, and where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Poſtſcript*; nay, even as far as Dr. *Jegon's verſes upon the Scholar of Bennet Colledge*, is ſo very extravagant and humourſom, that it is ſcarce to be endured; and for all this trouble that he has put me to, he thinks he has made me abundant ſatisfaction, in not *duelling me*, or in not dealing with me as ſome *ſharp* and *ſevere Anſwerer* might have done; *but has* (as he ſays *p.* 83.) *diſcours'd with me all this while as with a ſtranger, and has very little betray'd that he*

has

has any knowledge of me. Whereas had he not been very ſparing and courteous, he could have blaſted my *credit*, and for ever *wounded my reputation:* He could have told the World, "That my great *Grand-*"*father*, to his knowledge, was a very tur-"bulent fellow in *Queen Elizabeths* reign; "and did moſt heartily with that the *Spa-*"*niards* might have ſucceeded in their "*Invaſion:* That my great *Uncle* by my "*Mothers* ſide, was ſuppoſed to have had "an hand in the *Gun-powder Plot*, upon "ſome ſmall prejudice that he had con-"ceived againſt *King James*; that my "neareſt *Relations*, in the late times, were "moſt of them *Church-Robbers*, *Sequeſtra-*"*tors* and *Exciſe-men*; and that one of "them in particular, was intimately ac-"quainted with *Bradſhaw* and *Ireton*; that "I my ſelf was born in the moſt quarrel-"ſom and ſeditious *Town* in all the *Nation*; "and that I would not ſuck of any body "but of a *peeviſh* and *ſchiſmatical Nurſe*, "nor eat any *milk*, but ſuch as came from "a *kicking and ill-natur'd Cow*; that ſo "ſoon as I could climb up a chair or ſtool, "my only delight was to tear *Bibles*, and "all good *Books* apieces; and afterwards

as

"(as I grew able) to pull down the *Church-*
"*yard-pales* to let in the *Hogs*, to root out
"new buried people out of their *Graves*;
" that I did not care for robbing any mans
" *Orchard*, or plucking any mans *Geese*,
"but the *Ministers*; that I had a *little one*,
" privately out at Nurse, by that time I
" was eighteen years of age; and that I
" gave five and sixpence a week, besides
" soap, starch and candle; his name was
" *Belshazzar*, and he had brown hair; and
" so on and on I went, with a constant and
" peculiar spight against *Ministers*, till, to
" the discredit of our *Church*, I writ the
" *Contempt of the Clergie*. After this sort,
Sir, might the *Answerer* have dealt with
me, supposing he would have been severe,
and taken notice that he was acquainted
with me; but suppose, Sir, that his *Infor-*
mation fails him, and that the *person* he
writes against, may either be of the House
of *Commons*, one of the *Life-guard*, a
Builder of Ships, or a *High Constable*; then
let me tell him, that if I be one of all
those (which I am, for ought he does
know, or ever shall know) that he has lost
almost all the eighty first *page*, and abun-
dance more up and down his *Book*: for

whereas

whereas he there adviſes me to get a *Licenſe to be Univerſity Preacher, to ſet up a running Lecture, to call together the neighbouring Miniſters, to learn them to preach without Preface, Diviſion, Inferences*, or the like; it had been altogether as proper for him (unleſs he had known me better) to bid me *cock my Gun, prime my Pan, face about to the right*, or to have ſet me to any other *employment*, till he had been more ſure, where I dwelt, or how I ſpent my time: for why ſhould any trouble themſelves to enquire after me, for I am very well, thank *God*, and wiſh all mankind ſo. But I know it is the humour of the *Anſwerer*, and ſome few more, to believe things to be true or falſe, according to the *Authors* age, bulk, profeſſion, complexion, and County. Such a thing, ſaies one, is as plain, and evident as may be, if the *Author* lives at *London*; but if at *York*, in my opinion he is ſomewhat *obſcure*; and remove him but to *Durham*, and he is the greateſt *lyer* in the world, next unto the *huge* one himſelf. Yes truly, ſays *another*, that may poſſibly be; nay, I can ſcarce ſee how it can be otherwiſe, if he were not ſo very fat and ancient; and for ought any

body knows, the *Author* is as thin as a *Wafer*, and never did as yet see *fifty*.

But as I said before, Sir, I am quite tired, and have nothing more to say to the *Answerer*, but only to let him know, That had it not been for the sake of that little, which is now to follow, I had been so rude and unmannerly to him, and so very kind to my self, as not to have taken any notice of what he had written. And indeed, before I go any further, I must solemnly beg pardon of every one that hath read his *Answer*, for seeming so far to suspect their Judgements, as to go about to point and direct to mistakes, that lye so thick and obvious; and having obtained that, Sir, I hope also, that where your self, or any other *Reader*, shall find your selves very much grieved, with the trifling and small entertainment which this *second Letter* only affords, that you will attribute some part of it to the slenderness of that stuff, which the *Answerer* gave me to deal with, as well as to my great indiscretion in undertaking it. And so farewel *Answerer* for this year, and all that shall follow.

And thus, Sir, I have briefly shewn, that

as

as it was altogether againſt my deſign, to bring any of the *Clergie* into contempt, ſo I have ſaid nothing, nor after ſuch a manner, as ſhould by any Reaſons be concluded to do the ſame; but if there be any ſo weak, and ſo regardleſs as to miſtake me; they are either ſome of the giddy and ſoft-headed *non-Conformiſts*, or ſome of the idle and inconſiderable *Laity*.

As for the firſt, Who think themſelves the only *Saints* of the *Age*, and to be now *in chains for Chriſt, and his cauſe*: Let me tell them, that they have no reaſon at all to rejoyce at my firſt *Letter*, becauſe they there find, that ſuch is the imprudence or unhappineſs of ſome of the *Clergie*, as ſometimes to occaſion their own *contempt*. For, if they pleaſe to examine again what is there written, they will then perceive their dear *Brethren* to be as much concerned as any body elſe, and to have as great a ſhare in thoſe Inſtances that are produced out of idle Sermons: But I did not ſet *them* out by themſelves upon two *accounts*; Firſt, becauſe till they do *conform*, care is taken by *Authority*, that they may not publickly render the *Miniſtry* contemptible by their ridiculous Preaching. And in the next

place, because all their fooleries, idlenesses, and insignificant cantings are so peculiarly and faithfully set forth in the forementioned *Friendly debates*, that I could scarce think of any thing that could be added; but, because those Reasons I find were not sufficient, and that I hear that some of them say, *It is now very plain, how the world is altered, and what lamentable preaching and trifling there is, now they are silenced*: therefore, because I would not have them too much spoyled and exalted, in thinking themselves the only *poor remain* of *people*, that can dispense the *word* profitably, and speak *sense*, *rhetorick* and *godliness*; they may please to believe it, that if I had thought they would have been so mistaken, I could have found out as many follies and extravagancies, in one daies time, out of their *Sermons* and *Discourses*, as in a week any where else. To tell *stories*, you know, Sir, is endless and tedious; but however, for once I must beg leave to be a little troublesome, that what I now said, some body else may believe besides my self. There is therefore *one* now amongst them, who is counted one of their most *precious sufferers*, and a most *healing instrument*; who

is

is so full of idle *phansies*, *metaphors*, *similitudes*, and all such like frothy disparaging stuff; that you may set him almost against twenty of the most imprudent *conforming Preachers*, that are to be found amongst us. Of his rich vein of *wit*, I shall only give you one instance; which is upon that of the *Psalmist*, *But his delight is in the Law of the Lord.* Where he observes, that every word has its emphasis, and therefore he begins with the first word, *BUT*, *This BUT*, says he, *is full of spiritual Wine; we will broach it, and taste a little then proceed.* He had better have said, it was full of *spiritual cakes*, or *precious stones*: for this *But* will hold no more *Wine* than a *Net* or a *Sieve*; and one had as good go about to *broach* one of them, as this *But*: or if he would have made the thing credible, he should have said, that this *But is a Hogs-head full of spiritual wine*, (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and possible as may be, and we might have *broach*'d presently: but of all things, I should have been most pleased, if for once he would have spoken in *Latin*, and told us, that this *sed* or *verum etiam vero*, is full of *spiritual wine*; for then the

wit would have been more admired for lying a great way off. I ſuppoſe I need not go on, Sir; you cannot but be ſufficiently ſatisfi'd concerning the great ſtretch of his fancy. I might alſo, Sir, ſeeing that we have ſet him *abroach* (as he will have it) give you juſt a taſte of his *Metaphorical faculty*. What think you of *a Cheſt or Cupboard of truth?* or *of the Rain-bow of Juſtice? Mercy turns Juſtice into a Rain bow, the Rain-bow is a Bow indeed, but hath no Arrow in it.* Here the *Author* was double happy; *Metaphor* and *Wit* into the bargain: Or what think you of *ſweeping the Walks of the heart*; or of *Prayer being a ſpiritual Leech*; and of *throwing in the angle of Prayer, and fiſhing for mercy*? Or laſtly, What think you *of Gods laying the ſoul a whitening?* Do you not think, Sir, that it would very much alter the countenance of the *Waſh-maid*, to find two or three large *ſouls bleaching* amongſt her *linnen?* But to ſpeak the truth of it, the peculiar knack, gift and glory of this *Gentleman*, conſiſt chiefly in making of *likeneſſes*, in which he is ſo lucky, and tranſcendently accompliſhed, that in a ſmall *Treatiſe* of his, called *a Chriſtian on the Mount*; in a very

very ſhort time, I found *Meditation* to be like almoſt a hundred ſeveral things.

In the firſt place, *Meditation is like a withdrawing-Room*; we are very well ſatisfied, if he will not carry us much further: then he calls us out to *victuals*, and after that. *Meditation is like chewing of the Cud*: how we muſt walk abroad, and *Meditation is like climbing up into a tree*; but if that be not high enough, *it is like a Mount or a Tower high*: but if we have got any ſtrain with *climbing*, *Meditation is like going into a Bath*: and if after *bathing* we grow hungry again, and faint, *Meditation is the palate by which we feed*, and immediately after, *it is like Iſraels eating of Manna*: and five lines after, *like a Cordial to be drunk down*: So that in a very little compaſs, *Meditation* is *climbing*, *bathing*, *taſting*, *eating*, *drinking* and *chewing the cud*. Within two or three pages after, the *Chriſtian* is to take the Air again, and to be mounted, but not ſo high as before, but upon a fiery Steed; and then *Meditation is the Chriſtian's curbing bit*: and I know not well how it comes about, but *it is alſo like a powerful Loadſtone*; and for all that, the next line, *t is like a cork to a Net*. And ſoon after,

like distilling of Waters, and like beating of Incense; but now we go far and deep, and *Meditation is like digging spiritual gold out of the Mine of the Promises*; but we soon come above ground again for a little while, and *Meditation is like digging about the roots of a Tree*: but down again presently, for *Meditation is like digging in the Mine of Ordinances*. We had not been in this *Mine* as yet, we had only digg'd in the *Mine* of the *Promises* before: but I am afraid, Sir, you will say you have enough, if not, we go on. And *Meditation is like the selvidge, which keeps the cloth from ravelling*; or *like a hammer that drives the nail to the head*, or *like rubbing a man in a swoon*; or *like a Bee sucking out of the flower of truth preacht, and working it in the hive of the heart*. Furthermore, *Meditation is the ballast of the heart, the bellows of the affections, and the Hen that hatcheth good affections*; and *like the sails of the Ship*, notwithstanding that it was like the *ballast* just now: but I suppose the *Author* does not mean the same *Ship* he meant before, but some other. But suffer me I pray, Sir, *to put these grapes once more into the Press* (as an acquaintance of his saies in a Sermon) *Meditation is like going to Plough*,

like

like oyle to the Lamp, like a Gun full of powder, (but prayer without faith, is like a Gun discharged without a bullet) like wet tinder, like a whip, like a prospective glass, a golden ladder, a diet, a touchstone, a spiritual Index. It was just now the *oyle*, but he holds not long in the same mind, for now it is the *lamp it self, that is to be fed with the oyle of reading*; but then joyn it with *examination*, and *it is like the Sun on the Dial.* And lastly, joyn it with *practise*, and *it is like a pair of Compasses.*

And now, Sir, am I not as good as my word; have I not shewn you a *man*, that is very fruitful and precious? Is it possible to be weary, where there is such variety of fancy? He begins with you at *home*, then calls you *abroad*, brings you *back again*, then out at *Sea*, then for the *Indies*, carrying you into *Mines*, several *Mines*, *Promise-mines*, and *Ordinance-mines*; this must needs be *melting* and *dissolving*. And I question not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philosophy*, so, had he thought of it, and been but at a little more leisure, his *fancy* could have made *Meditation* like all the *Animals* in *Gesner*, and all the *Plants* in *Gerrard*;

Gerrard; for ſome ſmall reaſon, or pretty report or other: For when his hand was in, what had it been for him to have ſaid, that *Meditation* is like an *Oſtrich*, a *Pheaſant cock*, or a *Robin-red-breaſt*; or like a *Whale*, a *Pike*, or a *Gudgeon*; for I do not at all doubt but that a very ſmall *Inventor*, may deviſe as good a reaſon for all thoſe *likeneſſes*, as he that ſaid, that *faith was like a Flounder, that laid a Chriſtian flat upon the Promiſes.*

After him comes another *Bartholomew Gentleman*, with a huge *hamper* of *Promiſes*; and he falls a *trading* with his *Promiſes*, and *applying* of *Promiſes*, and *reſting* upon *Promiſes*, that we can hear of nothing but *Promiſes*: which *trade* of *Promiſes* he ſo engroſs'd to himſelf, and thoſe of his own *Congregation*, that in the *late times* he would not ſo much as let his neer *Kinſmen*, the *Preſbyterians*, to have any dealing with the *Promiſes*: And to forward this *trade* of *Promiſes*, the poor *deceived creatures* muſt be lately abuſed with a new ſort of *Concordance*, by *V. P.* conſiſting of *Commands*, *Threatnings* and *Promiſes*; and beſides, leſt people ſhould take hold of, and apply a *curſe* inſtead of a *bleſſing*, and a *threatning*

inſtead

inſtead of a *promiſe*, they are all ſet forth with their particular *marks*: ſo that now I ſuppoſe, the *trade* of *promiſes* will ſuddenly hereupon be much amended, and grow ſtrangely quick and lively. And to be ſhort (becauſe this *Gentleman* has been ſufficiently taken notice of by a late worthy *Author*) except it be idle preaching about *experiences*, *diſpenſations*, *manifeſtations*, *diſcoveries*, *improvements*, *pledges*, *priviledges* and *prerogatives*; *outgoings*, *ingoings* and *returns*, and ſuch like ſenſleſs, inſignificant, *canting* words and *phraſes*; there is ſcarce any thing to be found in him, or any of thoſe that are admirers of his way.

And, as this ſo much admired *one*, has a peculiar trade in *promiſes*, ſo others there be, who are very much for *trafficking* with *Chriſt*: And in the *late times*, we may remember what a ſubtile *trade* was driven this way, and what a perfect *merchandize* they made of *Chriſt*; and what abundance of eminent *holders* forth of *Chriſt*, and his Cauſe, were ſent into the *Country* to ſell *Chriſt* for *ſpoons*, *bodkins* and *thimbles*: But amongſt all thoſe that were then employed, none ever was found to make ſo very

good

good a *return* of *Christ* as *H. P.* was observed to do; for he could presently call the *people* together, and tell them, "That "he heard at *London*, that they were without *Christ*, and he came on purpose to "bring them *Christ*, and what a great deal "of money he was offered upon the *road* "for *Christ*, but he was resolved to part "with *Christ* to no body, till the *Beloved* "that he was preaching to, had had the *re-* "*fusal* of him; and if they did intend to "trade with him, they must down with "their dust instantly; for to his knowledg, "the Papists did offer a very vast sum of "money for *Englands Christ*: and there- "fore, if they did not make all possible "haste to send in their *plate* and *jewels*, he "would be soon ship'd, and carried away "to *Rome*. But may some say, What if "cruel *Cavalier* should come, would not "then our *Christ* be in great danger, after "all our cost and charges; might not he "plunder us of our *Christ*? No; *Cavalier* "indeed is cruel, and may get away your "*shoulder of Mutton*, may get away your "*Children*, may get away your *Wife*, and "may get away your very *Bible*, and he "may come also for your *Christ*, but he

"cannot

" cannot get away your *Chriſt*, for *Chriſt is* " *yours, and he is Gods*, and therefore down " with your money. I do not ſay that all that were ſent forth then to repeat the word *Chriſt* (for that was then, and is ſtill by many called *preaching* of *Chriſt*) did carry along with them ſuch knaviſh intentions; but ſure I am, that the vain repetition of ſuch good words, is ſtill too often that which the *Nonconformiſts* call *powerful preaching*, when as there is nothing at all that is meant by *themſelves*, or can be underſtood by their *Hearers*. And this made *Biſhop Taylor* ſay in his *Epiſtle* to the *Reader* before his ſhort *Catechiſm*, That *a plain Catechiſm doth more inſtruct a ſoul, than a whole daies prate which ſome daily ſpit forth, to bid men get Chriſt, and perſecute his ſervants*; for he was very well aware, that theſe great *Zealots*, that talk ſo much of *Chriſt* and his *Intereſt*, were as forward to *cheat*, *ſteal*, or commit any *villanies*, as thoſe that had never heard of *Chriſt*, or the *Doctrine* that he preached. And indeed, I had now taken but very little notice of what was then done amongſt them, if that idle, empty and inſignificant preaching had ceaſed with the times; but ſtill I find peo-

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ple so studious to deceive, and so willing to be deceived, that such *prattle*, amongst many, still bears the name of the only *saving*, *powerful* and *edifying preaching*. And indeed, though I will not accuse every one of that *party*, that now stand *separated* from us, of the utmost extravagancies of these follies; yet I am very certain, that the greatest part, or at least the most famous and prevailing amongst them are so generally addicted to *canting*, insignificant *phrases* and tedious *tautologies*; that should we compare their continual *religious nonsense*, with the indiscretions of the *Conformists*, these, would appear tolerably sober and wary *Rhetoricians*.

And this is so plain from what has been already mentioned, that very little need to be said further; but only it happens that I have now by me, a *Book* call'd, *Apples of gold for young men & young women*; a *Book* so famous amongst them, that it has to my knowledge deceived the World to no less than eight *Editions*: and yet when we look into it (notwithstanding the subject is very large and profitable) we shall there find little besides *Christ*, the *Soul*, *Conscience*, *Faith* and such like very good words, over and

and over repeated to very ſmall purpoſe, and as often uſher'd in with an engaging, and crying introduction of, Ah! young men, young men; and ſometimes, Ah! young men and women. It is all one, Sir, where you open the *Book*, his *Rhetorical* humour is ſo very much the ſame. *Ah!* (ſays he, *p.* 181.) *young men, young men, if you muſt needs be leaning, then lean upon precious promiſes, lean upon the rock that is higher than your ſelves, lean upon the Lord Jeſus Chriſt, as* John *did*, John *leaned much*, (Joh. 21. 20.) *and Chriſt loved him much. Ah! lean upon Chriſts wiſdom, lean upon his power, lean upon his purſe lean upon his eye lean upon his righteouſneſs, lean upon his blood, lean upon his merit.* Now, Sir, we well underſtand, and know the meaning of *Chriſts Wiſdom, Power, Righteouſneſs*, and the like: but to make a huge clattering of *Chriſt*, and a long empty tattle of *leaning*, and to make people ſigh and cry by meer repetition of *Scripture* words, when perhaps there is little further ſign of ſenſe, than *ſhaking* of the *head*, and *wringing* of *hands*, have much more in it of *popular deceit*, than *popular Rhetorick*: but having ſet out with the word *lean*, for the fine *figurative noiſe*, and

eaſi-

easiness together, that is to be continued as long as lungs can hold, never minding to what it is joyned, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning*? only from *John*'s being placed next to our *Saviour* at *Supper*, and laying his *head* or *elbow* in his *bosom*; therefore, *young men*, if they would be *leaning*, they must *run* their *heads* into our *Saviours purse*, and *put* their *elbows* into his *eyes*. And from this place of *Scripture* alone arise all their infignificant *canting*, about a believers *leaning* and *rolling* upon Christ, it being no where else mentioned in the whole *New Testament*; but only where it is said, that *Jacob leaned upon the top of his staff*. And as he here runs away with the word *leaning*; so the very same method he uses for any thing else, that he shall happen upon. It is said you know, Sir, *Mal.* 1. 14. *Cursed be the deceiver which hath in his flock a male, and yet offereth to the Lord a corrupt thing.* Upon which immediately follows; *Ah! young men and women (who are like the Almond-tree) you have many males in your flock, your strength is a male in the flock, your time is a male in the flock, your parts are a male in*

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the flock, and your gifts are a male in the flock, &c. And whereas here he mentions only *ſtrength* and *parts* in general, as being *males* in the *flock*; yet if his breath would have laſted, he could have made every *finger* and *toe* that a young man has, to be a *male* in the *flock*; and I wonder how he miſs'd *judgment*, *memory*, *fancy*, and the five *ſenſes*; for theſe doubtleſs are all *males* in the *flock*, if he had not forgot them. And this is that in which chiefly conſiſt the *power* and *edifyingneſs* (as they call it) of their *preaching*, and by which they think themſelves ſo far to excel the inſtructions of the *conformable Miniſters*; as if theſe could not ſay the word *Chriſt* as often in an hour, as the moſt *powerful* and *edifying* of them; and I wonder where lyes the myſterie and great difficulty of this gifted ſort of *Rhetoriek*. I am diſcourſing ſuppoſe about the pardon of ſin, and I bring in that of the *Pſalmiſt*, *Bleſſed is he whoſe tranſgreſſion is forgiven*, &c. Upon which occaſion I exert my *gifts*, and pour forth thus. *It is not, bleſſed is the honourable man, but bleſſed is the pardon'd man; it is not bleſſed is the rich man, but bleſſed is the pardon'd man; it is not bleſſed is the learned man, but bleſſed is*

the pardon'd man; it is not blessed is the politick man, but blessed is the pardon'd man; it is not blessed is the victorious man, but blessed is the pardon'd man. Or I am preaching suppose about *remembring the Creator in the days of our youth*; and I gush forth after this manner: *Ah! that young men and women would but in the morning of their youth seek, yea, seek early, seek earnestly, seek affectionately, seek diligently, seek primarily, seek unweariedly, this God, who is the greatest good, the best good, the most desirable good; who is a suitable good, a pure good, a satisfying good, a total good, and an eternal good.* Now, may not a *Conformist*, though of an ordinary invention, and not endued with the sublimest *giftednesses* of our *Separatists*, say, *seek, seek, seek, seek*, &c. or *good, good, good, good*, &c. I am very serious Sir, and you know it; and I wish those that I am now speaking of, would think so too, and lay aside their groundless pretences to *gifts*, and preach like *men* and *Christians*: for I bless *Almighty God*, I love all the *World*, and wish that all men were wise to the salvation of themselves and others. And notwithstanding, that many of them are so forward to boast of their spiritual *attainments*

ments and *improvements*, and will tell you, *How often they have ſweat at prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they ſpent, in applying of promiſes, and regiſtring experiences, before they could arrive to this converting and heart-diſſolving preaching*: but yet for all that, it ſavours ſo much of the *natural man*, that I queſtion not at all, but that the very glory, and *heart-breakingneſs* of it (which chiefly conſiſt in an endleſs repetition of the ſame words) may be eaſily acquired by a Lad of ſixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one inſtance of very high *improvements* in this kind; it is upon this particular, *viz. An old Diſciple, an old Chriſtian is rich in ſpiritual experiences*. Whereupon he thus proceeds: *O the experiences that an old Chriſtian hath of the ways of God, of the workings of God, of the word of God, of the love of God! O the divine ſtories that old Chriſtians can tell of the power of the Word, of the ſweetneſs of the Word, of the uſefulneſs of the Word! O the ſtories that he can tell you concerning the love of Chriſt, the blood of Chriſt, the offices of Chriſt, the merits of Chriſt,*

the righteousness, the graces of Christ, and the fulness of Christ! O the stories that an old Disciple can tell you of the indwellings of the Spirit, of the operations of the Spirit, of the teachings of the Spirit, of the sealings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit! O the stories that an old Christian can tell you, of the evil of sin, of the bitterness of sin, the deceitfulness of sin, the prevalency of sin, and the happiness of the conquest over sin! O the stories that he can tell you, of the snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulness of Satan, and the ways of triumphing over Satan! These you see, Sir, are *stories* which an *old Christian*, an *old Disciple* can tell you. But do you not think, that one may procure a very young *Christian*, such as I before mentioned, who by the help of two or three *Systemes*, and a little skill in *Indexes*, should be able to tell you as many divine *stories* as these, and a hundred more, if it should be convenient? may not he in a small time learn to begin with divine *stories* of God, the *Scriptures*, *Christ* the *holy Ghost*, of *sin*, of *Satan*, and may he not improve in the use

of

of his *Systeme*, and in time venture to turn on, and tell you divine *stories* of the *Covenant of Grace*, of the *Sacraments*, of the *five Points*, of the *ten Commandments*, or of any thing else, with very great ease, according as he thinks to continue his *divine stories*.

I suppose, Sir, it were needless to go about to satisfie you further, that this *gifted* sort of *preaching*, that pretends more than ordinary to come from above, has as little in it of *difficulty* or *miracle*, as of *profit*. I cannot, I must confess, imagine wherein the *powerfulness* and *inspiration* of that gloss consisted, that is made by one of this party that I am now speaking of, concerning *going out of our selves, and saying, come Lord, return, O Lord; not return, O my trade return; O return, O our Ships return; not return, O our peace return, but return, O Lord, return, O Lord.* Nor of that which was made by *another* upon those words: *The fear of the Lord is clean; clean within, and clean without; clean above, and clean below; clean on the left hand, and clean on the right; clean on this side, clean on that; clean at home, and clean abroad.* Now am I as sure as can be, that some of these *people* will presently cry

out, and say, that *I am against the fear of the Lord, and against Christ and his interest*; and *that I am against all soul-softning means, and all soul-melting means.* And (as it is in the forementioned *Apples of Gold*) *I am a discourager of all that is God-ward, of all that is Christ-ward, heaven-ward, and holiness-ward*; and that I am for *soul-hardning company, soul-hardning principles, and soul-hardning examples, and for suffering of people to go on in delusions that are Christ-dethroning, and Conscience-wasting, and soul-undoing opportunities.* If they do, I cannot help it; but however, I bless *Almighty God*, that I was born of *Christian Parents*, and that I was brought up in the *Christian faith*; and I hope that (by the *Divine assistance*) I shal continue in the same, and in well-doing to my lives end. And whatever opinion they may have of me, I know not; but notwithstanding, I do most heartily wish, that such as have spent their time in reading of *Books* and *Sermons* about *experiences*, *getting of Christ*, and the like, would change them all away for the *whole Duty of Man*, that abounds with very pious and intelligible rules of godly living, and useful knowledge tending to salvation.

And

And I do wiſh furthermore, that ſuch of the *Nonconforming Clergie* that are of this humour, way and ſtile; that they would adviſe, or ſuffer, at leaſt, ſuch as are now, or have been heretofore their *Hearers* and *Admirers*, to read ſome other *Books* beſides their own, and hear ſome other men *Preach* beſides themſelves: For, as it has been already made out, that the way of their diſcourſes is not ſo much above humane induſtry and invention, as that it ſhould require any more extraordinary aſſiſtances, or more peculiar illuminations, than the *Conformiſts* may have juſt reaſon to pretend to: So, in good truth, as confident as they are of the *heavenlineſs* and *convertingneſs* (as they call it) of their method and expreſſions, they have very little grounds or good Authority for that manner they proceed in. For, ſuppoſe, they ſhould be ſo full of themſelves, and their own indowments, as not to attend to the examples of the firſt famous *Chriſtians*, *Saints*, and *primitive Fathers*, nor to the Rules of the beſt and moſt *judicious Orators*; yet if they will be eitheir guided and perſwaded by what our *Saviour* preacht himſelf, or by thoſe *directions* which he

gave to his *Disciples* for so doing; they will find very little encouragement either to dote upon, and admire only their own proceedings, or so severely to censure & undervalue those that shew not all willingness to be deceiv'd by them. And in the first place, we are plainly instructed, as to what our *Saviour* himself spoke, taught or preacht; as well as after what manner he expressed his meaning. We very well remember what he said to the *young man, that enquired how he should attain eternal life*. He did not say, *Get me, get fast hold of me, get your arms full of me*; but *keep the Commandments, and give away your estate*; which last in those times was necessary for such as intended to be *Disciples* of *Christ*. In like manner, when the *Publicans* and *Souldiers* came to *John Baptist*, Christs fore-runner, to know *what they should do*, he did not bid them, *Take hold of him, fasten upon him, and put their arms round about him*; but bad the first of them (whose employment might tempt them to *cheating* and *bribery*) *exact no more than what the Emperour demanded:* and bad the others, *be contented with their wages or pay*, and not do *violence, plunder or steal*. And it was wel, that it was *Christ* himself and his great Preacher

that

that said this, or else by chance (amongst these lofty Teachers) this might have gone for *gross*, carnal reasoning, and for such dull *moral* instructions as *Alexander* or *Cæsar* themselves, that never believed any thing of *Christ*, might have given to their *Collectors* and *Armies*. By these places and the like, Sir, it is very easie to perceive after what manner our *Saviour* taught and preacht; for whatever he *spoke* was preaching, although what he said upon the *Mount* (being a more continued discourse) was more particularly call'd his *Sermon*: So that thus far we see, that whilst Christ preached Christ, that is himself and his Doctrine; here's not a word of *getting of Christ*, *or getting into Christ*, *or getting a share*, *a stock*, *an interest in Christ*, or any such like staring, and insignificant expressions. In the next place, let us see what order and instructions he gave to his *Disciples* about their *preaching*. St. *Mark* tells us, *Mark* 16 15. That *he bad them go into the world and preach the Gospel*, &c. St. *Matthew* tell us, *Mat.* 28, 19, 20. he bad them, *Go and teach all Nations*, *baptizing them*, &c. and *teaching them to observe all things whatsoever he had commanded them*. Now, Sir, if there can be

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any other meaning of these last words, than that (after people were *baptized*, or admitted into Christianity) the *Disciples* should spend their time in teaching and explaining such things as *Christ* himself had taught or preacht to them, which were not such *riddles*, *charms* and *tickling stuff*, as these people too often put upon their Hearers, then (if his *Majesty* will please to give me leave) I will promise never to come at any *Church* again, so long as I can find out the least *creeping Conventicle*: So that if these people will be either content to preach no loftier, than our *Saviour* did himself, or as he appointed his *Disciples* to do, I am sure they must not preach as they do now, unless they have got some secret reserve of *Gospels* for their own peculiar use; or have received some new instructions and orders, since our *Saviour* was taken up; for in all the *Gospels* which we are acquainted withal, we can find nothing else but that *Christ* was *The Christ*; and that *God* for the future would be worshipp'd after the manner therein declared. And he that preaches this, *viz.* what *Christ* did and suffered, and what he spoke, preaches *Christ*, or *his Gospel*, or *him crucified*,

fied, or *him and the resurrection*, or *the Kingdom of God*, or *remission of sins*, or *the new Covenant*, or *grace and mercy through Christ*; all which and many more signifie the same, and not he that thunders out *Christ* a thousand times in a *Sermon*; saying, *Ah! none but Christ, none but Christ. Ah! none to Christ, none to Christ; no works to Christs, no duties, no services to Christs; no prayers, no tears to Christs; no righteousness, no holiness to Christs; lay out for Christ, make sure of Christ, close with Christ, cleave to Christ, unite with Christ, rest, lean, roll, toss, tumble and wallow upon Christ.* There is mention made (you know, Sir) *Mat.* 28, 20. of *Christs being with the Apostles to the end of the world*; which related to the divine assistance of the *holy Ghost*, which they and their *successors* should have towards the propagating and continuing *Christian Religion* in the world: but these people are for receiving *Love-letters from Christ*, they are for strange *entercourses*, *correspondencies*, *returns*, *expresses*, and I know not what. And, if it had not pleased God to have abated some of those extravagancies, by restoring our *Church*, in time we should have come to *heavenly Proclamations* and

heavenly

heavenly Gazetts. And I well remember there was one amongst them, that pretended to have got such an *interest in Christ*, and such exact knowledge of *affairs above*, that he could tell the People, That *he had just before received an express from Christ Jesus concerning such a business, and that the ink was scarce dry upon the paper*: At other times he would sink himself in the *Pulpit*, and tell the people, *he would be with them again presently, he would only speak one word with Christ*; and so pretending to have talk'd with Christ, he would come up again soon after, as full of *Christ*, and his advice, as might be. And to conclude this, Sir, how many hundred & hundred times have you heard that place in the *Colossians*, viz. *Christ is all in all*, brought in at the close of any thing that went before, only because it is *melting*, and may produce *sigh* or *groan*, for, if they would but consider of the *Bible*, as well as get by heart *words* and *phrases* out of it, they might then have taken notice of those many heavenly *exhortations*, contained in the same Chapter to the *Colossians*, of living more peaceably, godlily and righteously than they had done, before they were converted to the *Christian Faith*;

and

and in particular, that they should be known as kind, just and faithful to every man that they had to deal withal (let him be *Greek* or *Jew*, *Barbarian* or *Scythian*) as they use to be, or should be, to their own *Neighbours* and *Citizens*; for that now, *Christ was all in all*, having taken away all *distinctions*, and made of *all mankind one people*. It is not, Sir, my intent here to comment upon Scripture; but I would to God, that these people that talk so much, and so endlesly the word *Christ*, would spend more time in explaining his *Doctrine*; if they did, I am sure the world would not only be much *wiser*, but more *peaceable* and *better*.

And as I would not have these people count themselves the only godly and saving *Instructors*, by abundant saying over *new Testament* words; so it is a very idle thing for them to endeavour to have their preaching believed more sanctified and learching, because they talk often-times concerning the *Bible*, giving only empty and loose commendations of the Scriptures in general. There are (thanks be to God) a great many *Bibles* in this Nation; and though the *Conformists* do not possibly lay one in every *window*, yet their *Houses* need

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not be supposed to be without the *Scriptures*, nor themselves without the knowledge and use of them. And what if whilst they are in the *Pulpit*, with finger thrusted into the middle of the *Book*, they do not *brandish* it up and down, as if they would discharge the whole of it together at some bodies head? What if they do not hold it forth with stretched out arm and voice, and cry aloud, *This is the Book, this is the Book; here it is, here it is; no Book like this Book, no word like this word, no writing like this writing, no reading like reading here, no searching like searching here, no considering like considering here; Christ is here, Jesus Christ is here, the Lord Christ is here, the precious Promises are here.* Yes doubtless (if it be a *Bible*) they are all there; and so is *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, and all the rest. But what is any body the better for this? Who will read, search or consider one word the more for this empty amazing noise; or for such as that, which I find also in *one* of them: *Search the Scripture, study the Scripture, dwell on the Scripture, delight in the Scripture, treasure up the Scripture; no wisdom to Scripture wisdom, no knowledge to Scripture know-*

knowledge, no experience to Scripture experience, no comforts to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no conversion to Scripture conversion. Let them shew us any where in *Scripture* (notwithstanding their extraordinary skil therein) where any thing is advised or commanded after this slothful and slighty way. If they be for elegant composure of long *periods*, let them observe after what manner the *Acts* of the *Apostles* are recorded; if they be for shorter *sentences*, let them examine other parts of the holy Scriptures; and if they would attempt to *prophesie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftiness* of expression that is contain'd in them. Surely if they were not charm'd with lazines, their own conceits, and a contempt of all that are not in their *way* and *phrase*, they would judge it better, to explain to the people the *principles* of *Christian Religion*, and to give some sober *directions* of *living well*, and *persuasive reasons* to *begin* a good life, and proceed in the same, than to think that time only sanctimoniously laid out, that is spent, in crying *Here, here*; *look, look*; *See, see*; whereas

as there is nothing to be seen, but the outside of the *Book*, nor any thing to be heard but a *long string of words* to the same purpose; and yet this alone must be call'd *flashing*, *holy violence*, *pressing upon*, and *breaking into the soul*; and all other sober, discreet, and well examin'd instructions, *earthly* and *heathenish*.

Not less idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of Scripture, where it is perfectly needless, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the rest of the world, that do not boast so much of Scripture, do very well understand; but to heap on Scripture after Scripture to no purpose at all, but to make their *followers Bibles* stare again with *turn'd down proofs*, and the *strings* and *clasps* to *groan*, with being overcharg'd with *doubl'd leaves*, is much too small a foundation for them to call or think themselves the *only true dispensers of the Word of God*. And that wherein the excellency of these *ments* humour may be plainly perceived, is this, That the less the quoted *Scripture* be really for their design (so it does but sound a little towards their

their meaning) the more it is admired, this arguing long *searching*, and *experimental skill* in the *Bible*, and a more *hidden* and *well digested* art of *applying* of *Scripture*. I have a *Book*, Sir, that teaches me how it is to be done upon that of St. *Matthew*; *Blessed are the pure in heart, for they shall see God*. Now, Sir, to bring in all those places of the *Bible* where the word *pure* is, may be done by a *Scriptureless Divine* of ordinary *Concordance-parts*; but to stuff in plenty of Scripture occasionally, unexpectedly and wonderfully, is a peculiar *priviledge*, and perfection of the *godly*. The *Doctrine* therefore must be this, *That the Saints of God are pure Saints; nothing that is impure can see God, nothing that is impure can come to God; for he that cometh to God, must believe that he is, & that he is a rewarder of them that diligently seek him*, Heb. 11. 6. *And again*, Jude *ver.* 4. *Behold the Lord cometh with ten thousand — What? not unbelievers, but Saints, pure Saints: An unbeliever must not expect to be one of those ten thousand, he must not look to be one of that number; for he that expects to be one of that number, must so number his days, that he may apply his heart unto wisdom*, Psal. 90. 12. *he must be careful*

of his time, count up his time, and think upon every day; but especially the great day, the day of Judgement. For as the Psalmist *has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness.* And so, Sir, you may go on, with *hear, voice, harden, heart*; which you please: And this serves instead of telling you, what is meant by *purity of heart*, and what *conversation* fits a man for the *vision* and *fruition* of *God*.

And thus much I thought seasonable at present, to be said concerning the preaching of the *Nonconformists*; wherein I would not willingly be so mistaken, as to be thought to charge every one of them with that tolly and frothiness that is above mention'd: for I must acknowledge, that I know several of *them* to be modest, serious and learned. But withal, I also know, that the small inconsiderable *triflers*, the *coiners* of new *phrases*, and *drawers* out of long *godly* words, the thick *pourers* out of *Texts* of *Scripture*, the mimical *squeakers* and *bellowers*, and the vain-glorious admirers only of themselves, and those of their own fashion'd *face* and *gesture*: I know, I say,

that

that ſuch as theſe ſhall with all poſſible zeal be followd and worſhipp'd, ſhall have their buſhels of *China Oranges*, ſhall be ſolac'd with all imaginable *Cordials*, *Eſſences* and *Elixers*, and ſhall be rubb'd down with *Holland* of ten ſhillings an Ell; when as others of that party, much more ſober and judicious, that can ſpeak ſenſe, and underſtand the *Scriptures*, but leſs confident and leſs cenſorious, ſhall ſcarce be invited to the *fire ſide*, or be preſented with a couple of *pippins*, or a glaſs of ſmall *beer* with *brown ſugar*.

And as theſe *People* that are thus highly treated, have no reaſon to preſume upon their parts, improvements, and extraordinary inſpirations, becauſe they can utter forth abundance of *Scripture words*, of very good concern and ſignification, if they were ſoberly applied: So in like manner, it were very well if they would not altogether judge of the bleſſedneſs of their endeavours by the *tumult* running after them, or becauſe they find by experience that they can force from people *tears* and *ſighs*, and ſuch outward ſigns of the hearts *ſeeming* to be affected: for all this, and much more may queſtionleſs be done,

without either *ſenſe*, *oratory* or *Religion*; long *ſentences* (ſuch as before mention'd) rattl'd forth as faſt and furiouſly as may be, with *Chriſt*, *Scripture*, or the *Soul*, every line; together with *hands*, *ſhoulders* and *head* devotionally manag'd, may be eaſily conceived to make weak and ſilly people *gaze* more, *wet* more, and *wipe* oftner, than any thing that our *Saviour* himſelf, or any of his *Apoſtles* ever ſaid. And this I know to be certainly true, becauſe I have often ſeen people plac'd ſo far from the *Miniſter*, that they could only ſee him make very much *concern'd faces*, and ſhew often the *heavenly part* of the *eye*; and might ſuppoſe, by the great *pains* he took, that he was about buſineſs of very great *weight* and *moment*; and perhaps now and then one ſingle *melting* word loudly pronounc'd might come down, and no more; and yet ſuch as theſe *weepingly* inclin'd, ſhould be as full of all outward expreſſion of *devotion*, as if they were juſt then to be *converted*: and therefore I would not have them delude themſelves, and think that their *Hearers* weep at their *preſſing Religion* more home, and *ſearching* the *heart* more throughly than others; but at the *noiſe*,

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the *tone*, and fierce *repetition* of words, And I think I am not at all uncharitable, if I say, that many poor undiscerning people having oft-times so little ground for being *zealously* moved, are as perfectly deceived as ever any body was, that took Sir *Martin Mar-all*'s wide gaping, for melodious singing. And it is doubtless as easie a matter to make people *cry* and *sob* again, without doing them the least good, as it is to make a *Dottril* stretch, or them yawn without helping them towards heaven.

I have but one thing more to beg of these *People*; and that is, That they would not only cease to call their *preaching* alone *spiritual*, *illuminating*, and I know not what; but also that they would not think that they can, or ever did *pray* by the *Spirit*: For till I see their *children* speak *Hebrew* at four years of age (which some say may come to pass, if they be brought up in a *Wood*, and suck of a *Wolf*) and *themselves* (without studying) all those *Languages* that are mention'd in the second of the *Acts*, I shall never believe it; but if they mean, they have several *prayers* of their own making, differing both in sense and phrase; or that they do not place every

word after the same manner; but sometimes put *Eternal* before *Almighty*, sometimes *Almighty* before *Eternal*; or that they do not always *confess* the same number of sins, but sometimes put in *adultery* and *stealing* too, sometimes *adultery* alone; then is this so far from having any thing of the *Spirit* in it (in that sense which they would pretend to) that it is no more extemporary, than that this Morning is read; *Blessed be the Lord God of Israel*; and to morrow, *O be joyful in the Lord all ye Lands*: Or that sometimes we pray for *rain*, or *fair weather*, sometimes for *health* or *peace*, according to our necessities; only with this difference, that this is printed, and by *Act* of *Parliament*, and what they say, is not. But suppose they come to that degree of confidence, as to begin at a venture; and having a private method, a Rock of *Scripture phrases* (to be brought in after any manner) with helpful *ahs*, *hums*, *coughs*, *spittings*, *wipings*; and admitting besides *rude expressions*, *improprieties*, often *repeated transitions* (when invention fails) and the like, that they hold out their intended time: nay, furthermore, suppose they seldom or never say the same whole

line

line, plac'd after the ſame manner; and that they do not confeſs that *by reaſon of their ſolitary lives they are as wanton as the ſalacious Sparrow*, nor pray unto *God* for *ſyrup of Barberies*, nor deſire the *Lord* to give them *That ſame*; and that they do not teach *God Almighty* how to defend the *Trinity* (as I have heard them do a quarter of an hour together) and how he is to diſtinguiſh between *numerus numerans*, and *numerus numeratus*; and that the *rheum* does not fall down oppreſſingly upon the *ſpirit* and *lungs*, but that they proceed very clearly and ſmoothly; yet ſtill there need be nothing of ſuch a ſort of *inſpiration*, which they mean; for there being ſo many ſeveral words in the world, it is not at all impoſſible for a man (if he ſhall ſo reſolve and make it his buſineſs) never to ſpeak the ſame whole *ſentence* in all his life. And as for their ſaying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is ſuddenly and *ſpiritually* pour'd forth; I am ſo very unwilling to believe this, that if I do not procure a thin pale-fac'd *Hee.* as rank a one as can be got in this *Town*, that ſhares his time between *ſwearing* and *curſing*, and he

shall be taught a *long Prayer*, with a confession of all the *villanies* that have been committed on this side the *line* since the *Flood*, and well fill'd also with such *phrases* and *words* as they delight in; and being double *cap'd*, and having well learnt his *tone* and *gestures*, a Meeting of these *Spirit-discerners* shall be call'd: and if this very *small Saint* thus accomplisht (supposing he does not put in sometimes an *Oath*, instead of, *O Lord*) does not wet as many *Handkerchiefs*, and draw forth as deep, and as many *groans*, as any of their greatest Pretenders to illumination, then will I never hear *Common-prayer* again: for if I could tell where to hear people pray *miraculously*, it were very imprudent to run after, or listen to *frail* and *mortal* compositions.

And by the way, Sir, I would not have the *Papists* please themselves too much (as I have heard they have done upon my first *Letter*) with an opinion of their own prudence and *preaching* abilities, notwithstanding those imperfections, which I so freely discovered amongst our selves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can persecute a *Metaphor*, till it be

be as ridiculous as people can possibly endure to hear it. It begins thus: *The Falcon when he has taken his prey, he desireth no more thereof but the heart, and therewith he is content; so our Lord Jesus, when he had ransom'd us out of Hell, he desireth no more but a meek and a contrite heart of us; therefore as the Falconer, ere he will give the heart to his Falcon, first he will cut it, and then take out the blood and wash it: So must thou give thy heart to our Lord; first cut it with the knife of Contrition, and then take out the blood of sin by confession, and after wash with satisfaction; and so with the knife of his Passion, cut your hearts and not your cloaths, having in mind that the blade of this knife was made of the Spears head and Nails, that his precious Body and Heart was thrill'd withal; the haft was made of the holy Tree of the Cross; and the wyrel was made of the Crown of Thorn that was about his Head. Whet this knife on his blessed Body, that so hard and cruelly was tormented on the Cross; make also the sheath of thy knife of the white Skin of our Lord Jesus, that was painted with red bloody wounds; then with the Cords that he was bound to the Pillar, bind this knife to the girdle of thy heart; and I doubt not, be*

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thy heart never so hard, it will begin to break. It is doubtless a very strange *heart* indeed, that will not suddenly *break* all in pieces at the noise of such *Rhetorick*. And whereas it has been observed, that some of our *Clergie* are sometimes over nice, in taking notice of the meer words that they find in Texts; so these are so accurate as to go to the very *Letters*. As suppose, Sir, you are to give an *Exhortation* to *Repentance*, upon that of St. *Matthew*; *Repent ye, for the Kingdom of Heaven is at hand.* You must observe, that *Repent is a rich word, wherein every letter exhorts us to our duty: Repent*, R. *readily*; *Repent*, E. *earnestly*; *Repent*, P. *presently*; *Repent*, E. *effectually*; *Repent*, N. *nationally*; *Repent*, T. *throughly*. Again, *Repent roaringly, eagerly, plentifully, heavily*, (because of *h*) *notably, terribly*: And why not, *repent rarely, evenly, prettily, elegantly, neatly, tightly*? And also, why not, A *apple-pasty*, B *bak'd it*, C *eat it*, D *divided it*, E *eat it*, F *fought for it*, G. *got it*, &c. I had not time, Sir, to look any further into their way of *Preaching*; but if I had, I am sure I should have found that they have no reason to despise our *Church* upon that account; and they cannot but see it them-

themſelves, if they do but look over and conſider their own *infirmities*: and I would have them know, that what I ſaid in my former, was not intended to help on their undervaluing us, but our own amendment.

And as much miſtaken are the *Laity* of this *Nation* (which was the next thing I promiſed to ſpeak of) if there be any of ſo mean a judgment, and ſo idly and wickedly bent, as to think that I deſign'd to encourage them in the *contempt* of our own *Clergie*; being always ſo very far from promoting any ſuch deſign, that there is no one in the *world* that ever was more ſenſible of the groundleſs and humourſom exceptions and prejudices, which ſome of thoſe *ſmall* and *inconſiderable people* have entertain'd againſt our *Clergie* in general, than my ſelf: into which, Sir, although in my former *Letter* I did not think it requiſite to enquire, by reaſon the intention of that was only to look into ſuch things, as to ſome few at leaſt, beſides my ſelf, did ſeem to weaken the *reputation* and *ſervice* of ſome of our *Clergie*; yet in this ſecond, I judg'd it convenient to ſeparate their *foppiſh* and *unreaſonable objections* from ſuch

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imprudencies and *misfortunes* which I mention'd in my first.

And in the first place comes rattling home from the *Universities* the young pert *Soph.* with his *Atoms* and *Globuli*; and as full of defiance and disdain of all *Country Parsons*, let them be never so learned and prudent, and as confident and magisterial as if he had been *Prolocutor* at the first *Council* of *Nice*. And he wonders very much that they will pretend to be *Gentlemen*, whereas he cannot see so much as *Cartes's principles*, nor *Gassendus's Syntagma* lying upon the Table; & that they are all so sottish and stupid, as not to sell all their *Libraries*, and send presently away for a whole *Wagon full* of *new Philosophy*. *I'll tell you*, Sir, says one of these small *whisters*, perhaps to a grave sober and judicious *Divine*, the *University is strangely altered since you were there; we are grown strangely inquisitive and ingenious. I pray, Sir, how went the business of motion in your days? we hold it all now to be violent. I hear your old dull friend* Aristotle *drown'd himself, because he could not understand the flux and reflux of the Sea; if he were now alive, and good for any thing, we could save his life. I*

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can presently demonstrate to you how it is to be done, if you will but lend me pen and ink, and suppose but the motion of the earth, and two or three more things that I shall tell you. Yes, but for all that, this *youth* of so much *worth*, *ingenuity*, *inquisitiveness* and *demonstration*, may be very *ignorant*, and be very much a *Coxcomb*, and have so little grounds to contemn so *worthy* a *person*, that if the *Gentleman* please to carry him into his *study*, and shew him his *Plato*, *Plutarch*, and some other of his *Greek Authors*, the poor *thing* perhaps may find as much reason to *hang* himself, as *Aristotle* did for disposing himself otherwise; for he never stands to consider, that there be *Authors*, such as *Euclid*, *Tully*, *Plutarch*, and many others that have been for many *Generations* of constant fame, and are likely so to continue, when as we find that curiously laid *Hypotheses* have their *periods*, and their credit much depend upon the *humour* of the *world*; and a *Countrey Divine* that is well skill'd in those *Books* (together with such as peculiarly belong to his *Profession*) may deserve very good respect, and be of great use to the *world*, although he has not the convenience of every *Philosophical News-Book*, nor can

call

call every *spot* in the *Moon* by its proper *name*, nor has a *Letter* sent him of every *new Star* that peeps into the world. But to proceed, Sir, upon Sunday the *searching young Philosopher* vouchsafed to go to *Church*; the *Gentleman* preaches concerning the *Resurrection*, and having shewn what method his *Text* directs him to observe, *he teaches his people according to the Scriptures, that Christ did certainly rise from the dead, and that the same power is able to raise us also; and (although we shall have been long dead) to call together all the scatter'd parts of our bodies, and to make of these glorified bodies.* *Very dull*, says the young *despiser*; *upon my word and knowledge very dull*: *What a good Text was here spoyl'd, to divide it into this and that, and I know not what, when as it would have gone so easily into* corpus *and* inane; *or into the three* Cartesian *elements?* *Besides, like an old dull Philosopher, he quite forgat to suppose the motion of the* Vortexes, *upon which the grand business of the* Hypothesis *of the Resurrection altogether depends.* *But this 'tis to trust people with Texts, that cannot tell what to do with them.* *How many brave opportunities did the Minister lose of bringing in* materia subtilis,

ſubtilis, *and* materia ſecundi elementi ? *If I had been in his place, I could have done it at leaſt eight times; and then he muſt go and droniſhly tell us, that the ſcattered parts of people that had been long buried and waſted, ſhould upon the ſound of the Trump be all ſummon'd together,* &c. *and never think to tell us, that the body which had been long abſorpt in ſix foot of earth, ſhould break open the cortex of the grave; and freeing it ſelf from the maculating dirt, the flat, the ſquare, and the round particles ſhould be all aſſociated; and combining themſelves into a celeſtial and well concocted maſs, ſhould become a ſhining and fix'd Star of glory.* After this, Sir, he returns triumphantly to the *Colledge*, not only very full of the vanquiſhment of the *Miniſter* of the *Town*, but alſo throughly confirm'd in what he has ſo often heard, that all *Country Parſons*, be they who they will, are the *ſtrangeſt* and moſt *mean things* that belong to the *earth*. But why ſo faſt *dear child?* Is it impoſſible that the word *Parſon*, eſpecially if you put *Country* before it, ſhould admit of any milder ſignification? And is it neceſſary that every man, though of very good worth and knowledge, if once he be ſetled out of the

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noise of the *Bells*, and does not every day see the *Schools*, should presently grow *deaf* and *blind*, lose all his *memory* and *parts*, and *general ignorance* should suddenly surprize him, so soon as he removes his name off the *Tables*? Perhaps it is but a report; and I do not apprehend but a *Gentleman* may understand as well at *Barnet*, as at his *Lodgings* in *Lincolns-Inn-fields*; neither does he find any such present decay and wasting of *parts*, so soon as his *Coach* gets off the *stones*; nor such great improvement of himself, when he is coming down *Highgate-hill*.

The next *despiser* of the *Clergie* is the small *Ingenioso* or *Experimenter*; who having perhaps *blown* a *glass*, seen a *Paper-mill*, or a *Bell run*; that knows within two houses where the best *Chymist* in Town dwells; and din'd once where one of the *Royal Society* should have been; and look-ed another time into the door at *Gresham*, when the *Company* was sitting: he comes down with a *receit* of a miraculous sort of *Ginger-bread*, with a little pot of double *rerfin'd Jesimy*, and a box full of *Specifick-perfum'd Lozenges*, and a little *licens'd essence of Orange*; and he calls the *Minister* and the

the chief of the *Parish* together, and he falls to his *ingenious* tricks and operations, and *freezes* a *dish* to the *stool* by the *fire-side*; sets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical astonishing figure*: after this he desires to withdraw, and puts *Clares* and *Beer* together, and brings them out *unmixt*; and then he calls for a glass of water, and with some *few words*, and a *wet finger*, makes the glass first to *fret* and *complain*, and then the liquor to *sparkle* and *foam*; and they must be all *fix'd* and *wonder*, and he alone must *smile*, as if he *understood* the reason. And so he rides up and down the *Countrey*, and every *Town* he comes at with a *May-pole*, he wonders what the *Aristotelean Parson* and the *People* mean, that they do not presently cut it down, and set up such a one as is at *Gresham-College*, or St. *James's Park*; and to what purpose is it to *preach* to *people*, and go about to *save* them, without a *Telescope*, and a *glass* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergie*, and admirer of his own ingenuity, can scarce tell the difference between *aqua fortis* and *aqua vitæ*, or between a *pipkin* and a *crucible*, or a *furnace* and a

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close-stool. And besides, he forgets to call to mind how many honourable and worthy *Clergie-men* are now *members* of that *Society*, (of which he knows no more than meerly to prattle) who have given so many and so large testimonies of their *ingenuity*, as do plainly shew, that one that is in *Canonical black*, may look through as *long a glass*, and see as far into a *Mill-stone*, as he that wears a *light Drugget*: and it must not be denied, that a great part of what has been as yet, or is likely to be discovered amongst them, must be attributed to the diligence and quick-sightedness of *Ecclesiastical persons*, as well as others. I know there be a great many, who fore-seeing that it is much easier to undervalue and abuse knowledge, than attain to it; if they can but contrive a *clearer tale*, and charge it upon that *Royal*, *Honourable* and *Learned Company*, they reckon themselves prettily much more ingenious than they that should happen to find out the *Longitude*, or a *perpetual motion*; but let them cast up their *stories*, and perhaps they may find, that the *unordain'd part* of that *Society*, may have rid upon as many *pacing saddles*, have *weigh'd as many pikes*, and are as ready

dy to *save the charge of snuffers*, as those that are in *Orders*.

But still, Sir, there be more *contemners* behind; for after these follows the *young Gentleman*, newly entred into the *Modes* and small *accomplishments* of the Town; who admiring himself in his *Morning-gown*, till about eleven of the clock, then it is time to think of setting the *Muff*; and if he chance to find out a new *knot* for fastning it, that day is very *ingeniously* spent: then he walks three or four turns in his *Chamber*, to make himself considerable; and looking in the glass, and finding it so to be, (having first turn'd down a new place onward in *Littleton*) he stretches forth, and in approbation of his own worth, *trales* himself down the stairs: then at the *gate*, it is to be considered, where he shall *eat*; after that, which of the *Houses* he shall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening shall be *commended*, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to say against the *Clergie-men*, he combs his *Perukg* at him; and (though the weather

be temperate) he *walks* the room, and *ſweats* very much againſt him; and by way of *objection*, now and then propounds three or four ſteps of a *Corant*; and if he be ſo far entred into *prophane*, as to tell him, that he has brought him a new *Pſalm* from *London*, and then gives him in writing a *bawdy Song*; he need not be witty again all the time that he ſtayes in the *Countrey*.

But the great *deſtroyers*, Sir, are ſtill to come; for next appears the *modiſh*, *grave*, *and well conſidering Gentleman*, that often calls himſelf to account, and always finds himſelf full *weight* and *meaſure*, but all the *Clergie* to be very *light* and *contemptible*, for ſeveral reaſons. And in the firſt place, he obſerves, that *Divines* are a ſort of people that mind only the *inconſiderable* things of this world; they never take notice how this *Dukes*, or that *Lords livery* differ from another; and they will idly ſuffer many a *Noble-mans* Coach to paſs by, and never conſider the thing that is behind, or whether they be *Horſes* or *Mares*, *Engliſh* or *Flanders*. Which of them can tell the *private paſſage* out of *Covent-Garden*, into—— without asking at the *Barbers ſhop*? or where the ſeveral *Embaſſadors* lodge; where

they

they dined yesterday, and where they shall dine to morrow? And then for the humour of the *Town*, alas! Sir, there is not one *Divine* of forty, that does or ever can understand any thing of it. How hard a matter is it to judge, whether it be best to dine at *Spectings*, or to slide in afterwards; and what time of year and weather is most proper for the *outward room*, and what for the *inward*? How much practical *Rhetorick* is requisite to make a *Coachman* fully believe, that he shall have a couple of *shillings*, and at the same time, resolve to let down the hoot, and with a steady mind walk softly out to a *Coffee-house*, a little before you come at your *Lodgings*? Again, what accuracy of *palate* and *breeding* is necessary to have a clear apprehension of a *mighty* and *lofty dish*; and to do reverence and strict justice to a glass of *Florence*, *Champagne*, *Frontiniack*, *Bordeaux*, *Languedoc*, *Flascon de vin*, *vin de Bourgongne*, *vin de Pressoirage*, *vin Pare*, *vin de Parole*, and *Taffalette*; and to begin small *Princes* with a *Lauch*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not *Logick*, *Metaphysicks*, *Fathers* and *Councils*, and all the rest that ever can ex-

pect to know or do these things, or half of them; besides, if we consider the great rudenesses that are oft-times by *Clergie-men* committed, in barbarous managing of *hat*, immoral picking of *teeth*, uncouth and unfashionable *sneezing*, clowniſh pronouncing of words, that ſhould have been *gracefully liſp'd*, and rude and flat ſetting *both feet* upon the ground, when one ſhould have ſtood in *tittering* readineſs upon the toe for a *conge*; when we conſider, I ſay, theſe and five and fifty thouſand things more, we muſt plainly conclude, that it is only for great *head-pieces*, men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation*; not for poor unobſerving *Book-men* that go in *black*. Then, to all this muſt be added, the vaſt skill that is required to the tendring a *viſit*, with approv'd and *modiſh* accuracy, that it be done punctually at the *critical minute*, neither before nor after; that the *ſervant* that comes to the door, be duly ſpoken to, according to the *Rule* provided in that great affair; that the *Goloſhoes* be left in their true and proper place, that the *Foot-boy* be expert in obſerving his tutor'd diſtance, that he gives allowance for Sum-

mer

mer and Winter, and that he never ſtands exactly behind, but bearing a reſpectful *point* or ſo, *North* or *South* of his Maſter. Then having got over all theſe difficulties, and made a ſuitable *addreſs*, there is further to be weighed, whether the *viſit* is to be a *ſilent viſit*, or a *ſpeaking one*; and if any thing is to be ſaid, whether the *viſitor* is firſt to open, or to expect till diſcourſe be offered; and when, and in what order the health of the *Family* is to be inquir'd into. Lack a day! ſays one of the *accompliſh'd*, in what a lamentable condition have I ſeen a mortal *Clergie-man*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month; whereas he ſhould have felt out all thoſe things by degrees, and never have run himſelf into the danger of a ſtumbling *excuſe*, for not knowing of it before; how will his *puling Conſcience* be put to it, to *rap* out preſently half a dozen *ſwingers* to get off cleaverly? But ſtill, Sir, there be many things behind; It is no ſuch eaſie matter upon my word, to judge how much of the *hankerchief* ſhall hang out of the coat pocket, and how to poyſe it exactly with the *Tortoiſe-ſhell-comb* on the other ſide; and if there be *Peruke* to be order'd, where

is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *After the pangs of a desperate Lover. Heavens* and *Stars*! It is such a task to be considerable, and of any moment in the *World*, that it would almost crack the brains of the most steady *Clergieman*, but to hear repeated all the *accomplishments* that are required, to make up a *man* of *worth*. But then suppose a *Divine* of extraordinary parts and quickness, and that has got, I know not whence, so much of our *modish* blood in his veins, as to apprehend, in some low degree, what makes men for ever *blessed*, and should arrive to some set *forms* of being acceptable; how will they make shift for *Speeches* and *Complements*, *Passes* and *Repasses*, *Parties* and *Reparties*? Put the case, Sir, that a fair *Lady*, or *person* of honour, by some chance or other, drops a *glove* or *hankerchief*: Where is now, say they, your *man* in *Orders*, that can presently snatch it up in an *extasie*, deliver it with *bonne grace*, and instantly say something suitable to so great and sudden occasion? Nay, furthermore, suppose we should give them some of the *grounds* and *elements* of our being immortal, and lay down

down before them some of those inestimable *principles* by which we become excellent and admirable in the eyes of men, women and children, and should discover to them some of our several *vows to God*, Madam; *as I am a sinner*, Madam; *as I hope for mercy*, Madam; *as I beg your pardon*, Madam: As also some of our *raptures* and *heights*; *as I am a sinner before God and your Ladiship, as I hope to find mercy in heaven, and in your Ladiships breast*; *as I desire to commit my self to God, and your Ladiships disposal, as I desire to observe only* Moses's, *and your Ladiships commands*. Nay, to all this should we throw in some of our *gentile* and very *helpful* words; as, *intrigue*, *harangue*, *obligation*, *devotion*, *altars*, *shrines*, *sacrifices*, *gustos*, *flambos*, *contrastos*, and *Orlandos*, *Ferdinandos*: I say, suppose a tender-hearted *Gallant*, having a little pity and compassion for the low condition and stile of the *Clergy*, should unbosom and reveal himself after this free and open manner; yet still *black* is *black*: for there is so much of native *gentility* in the just use and *nicking* of these things, and so much of *mystery* in the right *humouring* of a *fashionable* word, that there is but very small hopes that any

Clergie-

Clergie-man should be ever happy or valuable in this life. But still, Sir, we forget the great business of *mankind*, the writing of *Letters*: Where is the *Divine* that can do it, either to *Mistriss* or *Friend*, as a man that knows the *World*, the *humour* of the *Town*, and that has *lived* upon, *eat*, and *read* men? And suppose we should bestow upon a poor low thinking *Black-coat*, one of our best *forms*, such as follows; it is five to one he would commit some *Ecclesiastical* blunder or other, in setting his name too near, or in the *folding* or *making it up*.

Most bright and transcendental Madam,

I *Presume by the intercession of this course and erroneous Paper, to arrive at your fair and infallible fingers; and to pay the utmost tribute of my* Devotion *at the* high Altar *of your* per-

perfections. The great concern, *Madam, of my life now is only to* ſacrifice *the poor* remain *of it, to your* intrigues; *and to make all my* intereſts *and* inclinations *to be* obſervant *of your* Commands, *and to do* homage *at the* ſhrine *of your Vertues. Nay, Madam, I am in ſome* curioſity, *whether I be above, or on this ſide heavens* Canopy; *for no ſooner was I beam'd upon by your ſhining* Ladiſhip, *but I ſeemed preſently* to be *altogether* taken up. *The delicacies of the Palate are to me grown all inſipid; and it is the* contemplation, *Madam, of your* glories *alone, in which I can find any ſatisfying* Guſto. *In*

fine,

fine, Madam, were there not hopes of seeing once more your Angelical *self, and receiving some benediction from the* flambos *of your eyes, I could presently resolve to* commence *blindness; and were it not for the* Oriental perfumes *that come from your breath, it should not be long before I should put a* period *to my own. Should I, Madam, go about to make an* Harangue *answerable to all those* Jewels *that lye from your* eye-lids *to your* fingers end; *it must be as lofty as* Tenariffe, *and as long as the* Æquinoctial line: *and therefore instead of that, I have nothing else but to* prostrate *at your*

your feet the everlasting disposal *of*

MADAM,

The most devoted of all your Vassals, and the meanest of your Foot-stools.

Alas! alas! a *Clergie man* must not expect to write thus; his blood is so low and creeping, that it can never be inflamed to this pitch of *passion* and *expression*, with all the *lovelinesses* in the *world*. Now, Sir, would it not vex any creature upon earth, to see

trifles

trifles and *feathers*, *knots* of *ribbon* and *cringes*, *visits* and *devoirs*, a few *fashionable words* and *phrases*, and a *form* or two of a *phantastick Letter*, and very little besides to undervalue *charity* and *piety*, *real worth* and *substantial knowledge*, only because it is in *black*, and the name of it is a *Divine*.

I have nothing more, Sir, to say to these *People*, only it would be a delightful thing if any of them upon what I now said, should mistake me as throughly as the *Answerer* did about *Greek* and *Latin*, *Prefaces* and *Divisions*, *Patrons* and *Chaplains*; and presently cry out, that I am against all *meat* and *drink*, *gusto's* and *flambos*, *altars* and *sacrifices*, *feathers* and *garters*, *perukes* and *goleshoes*, *head* and *heels*, *body* and *soul* of the *Laity*: For I suppose, notwithstanding any thing that I have said, a man may put on a *new suit* twice a week, *eat* and *drink* of the *best* he can procure, have all his *fashionable dressings*, and *modish attendants*; and yet be modest and discreet, and not think it any vast *break* and *elegance* to *toss* his *head* at a *Clergie-man*, because his *hair* may be *shorter*; nor to despise him to dirt, because he is constantly oblig'd to the same *Canonical habit*.

But

But this laſt, Sir, that I was juſt before ſpeaking of, is but a *very to God man*, a great looker over his Shoulder; a ſilent and moderate *deſpiſer* of all *Eccleſiaſtical perſons*: that only *profeſſes by his truth*, and *as he is a Gentleman and a Sinner*, that there is nothing in *nature* to be found ſo altogether ignorant of human affairs; and ſo empty and inconſiderable as a *Clergieman*: For after him comes the *Tearer*, and *Confounder* of all that belongs to *Divinity*; that troubles not himſelf to reaſon out the point; whether a *perſon* in *Orders*, may not poſſibly underſtand as much, ſpeak, and write as well; and do as much ſervice in a *Nation* as others; but to make it all ſure, and ſhort, ſwears at home; that they are all of them a Company of mean and undiſcerning *people*. Now, Sir, what great *Judges* theſe are, and by what meaſures they proceed; and how likely they are to be very ſevere diſcerners of what is worthy, and what is not, may be eaſily ſeen by thoſe deadly witty Arts they make uſe of to diſparage that *holy Profeſſion*: and by which alſo they would raiſe themſelves the reputation of men of parts, and wit: & the firſt thing wherein they are ſo ſevere

and

and satyrical, is upon their *names and habits*. And you may soon see, Sir, the portion of *Wit* that is amongst some of them, and the smallness of their *Objections*; when to say, There goes a *Black Coat* shall be reckon'd a very good and special *fancy*: or to say, Here's to you *Parson*, or, Good morrow *Parson*: if the word *Parson* be *humourously* and *stirringly* pronounced, (as some of them can do it) if well considered, is a very notable abuse. And I'll warrant you, that *arch Blade* that luck'd upon a married *Minister*, and ask'd him how *Mrs. Parson* did; thought himself in little less than a *rapture*; and it was well, if he did not go presently to *bed*, and take a dose of *Diascordium*. But if a *Clergie-man* chance to meet an *Old Testament Wit*; and that he sets into his *tricks* and *drollings*; then he must expect to be call'd *Levite*: and that you may not think his fancy to be stinted, sometimes he calls him *Tribe*, sometimes *Leviticus*, and for variety sake, at other times *Numbers*. I need not, Sir, go about to commend these; they having been so often approv'd. But of all the Wags, and Sly ones, that thus play upon a *Clergie-man*; he certainly is most dreaded, that

calls

calls him *Doctor*; which if it be ſpoken with the utmoſt keenneſs of intention, which that word may admit of, it goes the deepeſt into the Bones, of any thing that can be ſaid. I cannot forget (before *Saſhes* and *Broad Hats* came into faſhion) how much I have ſeen a ſmall *Puny Wit* delight in himſelf, and how horribly he has thought to have abuſed a *Divine*, only in twiſting the Ends of his *Girdle*, and asking him the price of his *Brimmer*; but that Phanſie is not altogether ſo conſiderable now, as it has been in former Ages.

Another witty way they have of undervaluing this *Profeſſion* is, that they will not go to *Church*: as if a man of a very ordinary reach, and phanſie, might not ſtay at home; or if they do go, they'll ſpend their time in talking, and laughing, when there is no occaſion at all for it; nor reaſon to do it: For as I was concern'd in my *former*, (and alſo in ſome part of *this*) that there ſhould be ſuch Diſcourſes utter'd by ſome, as might tempt people to abuſe and ſlight the *Preacher*; ſo am I as much concern'd now that there ſhould be ſuch idle, foppiſh, and extravagant people, that ſhould undervalue the whole *Profeſſion* of the *Clergy* at a ven-

ture: from the highest to the meanest; let their Carriage and Behaviour be in all Circumstances grave and unblameable; and let their *Sermons* be as serious, judicious, learned and profitable, as Pen can write; for although it be to no purpose to deny, that by reason of the unhappy Education of some, the low condition of others, and the wilful Miscarriages of a third sort, many of our *Clergy* are often slighted and disregarded; yet on the other side, it is a sign of nothing but perfect Madness, Ignorance and Stupidity, not to acknowledge that the present *Church* of *England* affords as considerable *Scholars*, and as solid and eloquent *Preachers*, as are any where to be found, in the whole *Christian world*. And if these people would but a little examine themselves; and not count every *Oath*, *Curse*, abuse of *Scripture*, and the like, for Wit, Humour, Judgment, and every thing; they would find themselves not so wonderfully overstock'd with Ingenuity and Knowledge, as utterly to despair of receiving from the *Pulpit* any useful Advice or Information. And I have oft-times much wonder'd, that such as make so great pretences to Wit and Accomplishments, should pitch upon so easie a method

method of being admir'd, and valuable in this *world*; whenas they see that the grounds upon which they endeavour to be so famous, and illustrious, are so presently apprehended, that the low-born *Coach-men*, *Carmen*, and *Porters* are come to as great perfection, as the loftiest of these *Speakers*. That certainly was a pretty attentive *Child*, who, as he was lighting himself home upon a *Saturday* night (after his Work was over) was heard to say over, and sort all the *Oaths* and *Curses* that he had learn'd in the whole *Week*, from his ingenious and eloquent *Masters*. And I cannot but approve of the Modesty of that *Youngster*, who being highly pleas'd with that excellent Phantie; *viz. Son of a Whore*; and not happening conveniently of *Tapster* or *Drawer* to spend himself first upon, was first to break his mind to an *Oyster-woman*; and so being once enter'd, the *Youth* soon improv'd; for afterwards, if the *Candle burnt not clear*, or the *Pipe* had a crack in it, or his *Horse* stumbl'd, or *Dog* or *Bitch* lay in his way, they were all *Sons of Whores*. Nay, if a Trial in *Westminster*-Hall goes not right, the very *Case* it self was a *Son of a Whore Case*; and that *Purge* that gripes, or gives a Stool more

than ordinary, is a *Son of a Whore Purge*. I know, Sir, that these *Huffing Despisers* of all *Black-Coats* think they urge very hard for the necessity of their thundering, and terrifying Stile; by saying, that the *degenerate part* of *the World*, were it not for that, would grow saucy and unmanageable; and the unworthy and *mean-spirited Creepers* would make no difference between themselves, and the brave bold *Commanders* of the *Age*. *Curse* (say they) the *Groom*, or *Ostler* three or four times lustily, just before you go to bed, and your *Horse* will very near cast his *Coat*, and begin to shine by the Morning; and give a *Drawer* half a dozen *Granadoes* as he goes down the Stairs; and if he be so irreligious, as to bring up any thing, but *true Terse*, you will for certain shortly hear, that he has murdered his *Master*, and *hang'd* himself with his own *Garters*. In short, Sir, were not *people* quicken'd to Duty, and Observance, by such brisk and remarkable *Expressions*, the *world* must suddenly end; and the very *Gentry* of the *Nation* would be as much neglected and disobey'd, as we find the modest and cowardly *Clergy* now to be. Indeed it is great pity, but that *Gentle-folks* should be duly reve-

reverenc'd, and attended upon. But I was thinking, Sir, (ſuppoſing *Swearing* and *Curſing* to be ſo very neceſſary to the ſtanding *Government* and Welfare of a *Nation*) that a ſmall *Inſtrument* (about the ſtature of *Puginello*) might poſſibly be ſo contriv'd, with two Rows of *Stops*, one for *Swearing*, and another for *Curſing*, that might upon all occaſions expreſs it ſelf with as much Diſcretion, Propriety, and Elegance, as the very *Owner* of the little *tool* ſhould be able to do himſelf. But then indeed, Sir, as to the extemporary and occaſional Wit, that is ofttimes ſhewn in abuſing the *Holy Scriptures*; that muſt never be attempted by ſuch a *Gentleman* of *Wanſcot*; but muſt be performed by *humane mouth* it ſelf; for there is ſo much of *ſuddenneſs* of *apprehenſion*, and *experimental skill* in the application of *Scripture*, that is requiſite to that buſineſs; that to go about to perform it by *Holes*, *Springs*, or *Wires* would be much more difficult and chargeable, than *Paradiſe*, or *Sands's Water-Works*. For ſuppoſe, Sir, a *Gentleman* going to Dinner to ——— *Houſe*, and walking through the *Narrow Ally*, miſtakes his way; then, Sir, what *Engine*, upon the ſudden, of *Wood*, or *Paſtboard* (but *Gentle-*

man himſelf) could preſently ſay, *Straight is the Gate, and narrow is the way, and few there be that find it.* Do you ſee, Sir, how hard it is? There is not ſuch a place again for that occaſion, and for that very *particular Alley*, in all the *Bible*. Well, Sir, he proceeds, and coming at laſt to the great *Houſe*; he knocks at the *Gate*, and the *Porter* being not juſt at hand, then comes out that of the *Pſalmiſt*, *Lift up your heads O ye Gates; and be ye lift up, ye everlaſting Doors*, &c. Upon which, the *Porter* hearing ſuch great *Wit*, and *Divinity*, at the *Gate*; preſently runs, and opens; the *Gentleman* enters, and there finds a *Servant* ſweeping; then comes very properly that of the *Prophet* concerning the *Beſom of Deſtruction*: For indeed, what more exactly like the *Deſolation of Babylon*, than the *ſweeping* away a little *Dirt* out of a *Court-yard*. After this he walks into the *Hall*; where he happens upon the *Butler* and two *Jeſts*; Good morrow *Pharaoh*, ſays he, (for you know Sir, *Pharaoh* had a *Butler*) where's your *Maſter Pilate?* (for you know alſo, Sir, that our *Saviour* was carried into the *Common-Hall:*) where by the way, Sir, you muſt obſerve, that a true Wit is as good in

the

the *inſide* of the *Houſe*, as at the *Gate*. *Dinner* time draws nigh; and ſoon after, the Victuals appear: The *Gentleman* is deſired to ſit down: No, he *ſtrugs*, and *begs pardon*; having read, that *the firſt ſhall be laſt, and the laſt ſhall be firſt*; and then he *ſtrugs* again. However at laſt, Sir, we fall to; and amongſt other good things, there is ſomewhat that requires *Muſtard*; upon that he deſires his *Neighbour* to *remove a little of the Mountain* to him: for *if ye have Faith like a Grain of Muſtard-ſeed ye ſhall remove Mountains*. By and by, Sir, half a dozen *Chickens* are brought in; which preſently he commends for a *Diſh* of very fat *Jeruſalems*; becauſe of, *O Jeruſalem, Jeruſalem, thou that killeſt*, &c. though if he had pleaſed, he might as well have called them, a *Diſh* of *Prophets*, or a *Diſh* of *Would-nots*; for you know, Sir, *Jeruſalem*, *Prophets*, *Chickens*, and *would not*, are all in the *ſame Verſe*. In ſhort, Sir, my *Lord Mayor* himſelf cannot provide a greater number of *Diſhes*, than this *Gentleman* ſhall have always in readineſs *Divine Phanſies*: Nor leſs *ingenious* can he ſhew himſelf to be in his *return* (if there be occaſion) than he was in his *coming*; for a *Child* can-

not drop before him in the Streets, but presently, *Tabitha, arise*; be it *Boy* or *Girle*; nor a *Porter* ease himself of his *Burden*; but, *Come unto me all ye that are heavy laden*, &c. nor a *Water-bearer* be at a *Conduit*, but, *Paul may plant, and Apollos may water*, &c. I know not, Sir, how many there be of this sort of *people* in the *world*, who have nothing to say against a *Priest*, but only to *swear* more than ordinary in his Company, or to apply a few *Scripture* words with *impudent Non-sense*. If there be no such at all, then what I have now said belongs perhaps to those that dwell at the *Moon*. But if there be, I would to *God* that (in the mean time till they come to some sense of *Religion*) they would in some measure consult their own *Credit* and *Reputation*; of which, if they be so nice and tender, as upon all occasions they pretend to be; they might plainly perceive, that this their childish way of Scoffing at God, and his immediate Servants, is so far from leading towards *Wit*, or *Honour*, that it is nothing else but *dry, blunt, infacetious Atheisme*.

And seeing, Sir, we have been now speaking of some that think themselves the very *Princes* of the *Age*, and *Wit*; it may not

not be amiſs to hint alſo at *another* more modeſt *ſort* of *people*, who are not for ſuch notorious ſcoffing at *God*, and *ſwearing* down *Towers* and *Steeples*: but yet having but a ſmall opinion of *Religion*, and little regard to honeſty and *conſcience*; (*wit* and *humour* ſerving inſtead of that) they muſt needs undervalue, and laugh at all ſuch, whoſe duty and ſerious employment it is, to explain the *Scriptures*; and from thence to exhort to all Meekneſs, Temperance, and Righteouſneſs: thoſe, I mean, who, if they can but cheat a little *Boy* of his *Linke*, and *Livelyhood*; blow out a *poor mans Candle*; and make him prick his fingers; beat down a *basket* full of the biggeſt *Apples*: or *pawn* a *young Gentleman* for the reckoning, and then call it by the *right name*; they are in their own opinions very much wiſer than all the grave and formal *Clergymen* in the *nation*: who are commonly ſo very dull as to think, that one that is in the prime of his fancy, invention, gayneſs, frolick, and atchievements, ſhould ſubmit to *ſet formes*; and to eat, drink, and walk the ſtreats by *Canon*.

Now, Sir, I muſt needs ſay, ſuppoſe a very ancient and ſolemn *Profeſſor* of *Cobling*, be-

be very intent upon the great buſineſs of *reparation*, and all things promiſing highly well: the *Awle* glides nimbly through; the *Candle* conſents, and burns very clear; nothing of fear, cloud, or diſappointment appears; but he ſings, or thrums at the great likelyhood of the *reſtauration* of the *ſhoe*; ſeeing nothing but that the *Evening* may cloſe well; his *ſleep* be undiſturb'd; and his endeavours be crown'd with being *paid* next morning: on a ſudden, Sir, ruſhes upon him darkneſs, deſpair, and a *ſprightful Gallant*; that ſpoyles all his *hopes*, ſhatters his *Tune*, and in ſhort, with one puff blows out every bit of his *burning Candle*, and *bloſſoming deſigns*. Now, I ſay, this was very well blown; for if *Coblers* ſhould not ſome times be fruſtrated in their plots and contrivances; but ſhould always ſucceed in their brisk and jolly humour, without diſturbance or interruption, they might in time come to diſreſpect the great *Maſters of Fancy*, and place too much confidence in the *old ſhoe* part of the *world*. But for all this great and juſt *diſappointer* may go to *Church* next *Sunday*; and give due reſpect and attendance to his *Inſtructor*, notwithſtanding he did ſo utterly

terly defeat the *Cobler*. I also deny not; but that he that in the *Evening lets* in the *air* at three or four *Windows*; may possibly keep people from *sleeping* too *securely*; and so preserve their *houses* from being afterwards *burnt*. But suppose a *Divine* has a mind to walk right on to his *Lodgings*, and not to make such *remarks* and *observations* in his passage: there is no reason that he presently should be counted a *senseless sot*, and others the only *Wits* and *Humourists* of the *Age*. For you know, Sir, if the night be very *dark*, and people be but *fast asleep*; *Windows*, commonly so call'd, are very frail, and trangible things; and they will easily give way to a *cudgel* though *clownishly*, and *unhumourſomely* applyed; as well as if directed by the most *ingenious* and *frolicksome* hand. Whereupon I say again, as we ought to take special care that we do not set too low an esteem upon these *enterprises*: so on the other side, not so to overvalue them, as to think, but that our *fore-fathers* possibly might have attempted something in this great kind: And therefore if the *Minister*, in his Sermon gives sober rules, and advice to live peaceably, and modestly; and to make *satisfa-*

ction

Action for offences committed; he may with much more reaſon be believed, and liſten'd to, than wonder'd, or laugh'd at: for the *Jeſt* is never a whit the leſs, though the *Glaſs* be *paid* for. I have alſo (according as my occaſions would permit) taken into ſome conſideration, that great affair of *Apples ſpilling*. And I am thinking, Sir, that if the *Basket* ſtands a little leaning againſt the *wall*, or ſloping upon a *board*: and that the *Apples* be very *round*, and the *ſurpriſe* be very *ſudden*, and that the meditating *Governeſs* be very old, ſtiff, or lamed; I no then verily believe that much of the lamented *fruit* may get into the *kennel*, before it can poſſibly be recovered. But ſuppoſe there be not ſuch great advantages to make all things thus eaſily hopeful: and yet that the contrivance is ſuch, that the humour takes, and the frolick ſucceeds; however let us behave our ſelves with ſome calmneſs, and moderation; and not as if we had killed a *Giant*, or ſlew the *Dragon*. I muſt therefore always confeſs, that I did more than a little admire, at the ſmooth and even temper of that *Gentleman*; who finding a *pail* of *Iſlington Milk* ſtanding all alone at the door, and putting it out every drop

drop into the *ſtreet* went on as unconcern'd about his buſineſs, as if he had done nothing, but waſh'd his hands that day: whereas if ſuch a ſpecial opportunity had fallen into ſome other *humouriſts* hands, who was apt to *overplume* himſelf upon ſuch *enterpriſes*; he would have run preſently back, to have told it at his *Lodgings*; have counted himſelf as great a Wit, as *Ben Johnſon*, *Fletcher*, and *Beaumont*; and have utterly deſpis'd all the ſtarch'd humourleſs *Blackcoats* for ſix weeks after, becauſe of the great *adventure* of the *Milk*.

If I were at leiſure, Sir, I might alſo briefly mention another ſort of more *ſorewd* and *judicious Deſpiſers*: who have a very ſtrange opinion of *Religion*, *Scripture*, and the *Clergy*: but they profeſs it is not out of *humour*, *frolick*, or any *prejudice*; but that they have look'd far back into the *Hiſtory* of the *World*, obſerv'd the riſe and decay of *Kingdoms*, conſulted the *Laws* and *inclinations* of *humane nature*, and have very well weigh'd, and examin'd the *niceſt circumſtances*, and *poſſibility of things*: and hereupon do very much wonder, that ſuch thinking creatures as men, ſhould be ſo long deluded with *bugbears* and *tales*; and the ground-

groundleſs traditions of the *miſtaken* and *impoſing Prieſts*. And I need not, I ſuppoſe, Sir, tell you, that theſe are the *Diſciples* of *Mr. Hobbs*. And what *ſtrict weighers*, and *punctual examiners* of things theſe are like to be, you may very near gheſs, by the eaſineſs of their *Converſion* to his *Doctrine* and *opinions*: one he comes, and ſays he is very confident that *Mr. Hobbs* is a *Gentleman*, and a great Diſcoverer of Truth; for he hears of ſeveral very *accompliſh'd* and *creditable perſons*, that do very much admire the *old Gentleman*, and are cloſe *adherers* to his *Principles*: and therefore he is reſolv'd to be a *fine perſon* too; and to be as *accompliſh'd*, and *creditable* as they; and to believe all, ſay all, and admire all; that they believe, ſay, and admire; ſo ſoon as any body would be ſo kind as to tell him any one thing that *Mr. Hobbs* holds: For if he could but get it once by the end, let him alone for the improving and management of it: *another* ſays, he is altogether as ſure that all the world is in a miſtake, except *Mr. Hobbs* and his followers: for that he was lately at a *meeting*, where a *friend* of his aſſerted right down *Atheiſme* to the very teeth of a *Clergy-man*:

or,

or, that if there were any *God* at all, it must be a kind of *wooden God*, such as Mr. *Hobbs*'s *God*: and he knows this *friend* of his to be so much a *Gentleman*, and of so much integrity, and consideration, that he would scorn to say any such thing, if he had not well examin'd it, and found reason to conclude so: and therefore, for his part, he shall take his word, and Judgment concerning the business of a *God*, before any *methodical Priest* that dotes upon his *Bible*. Yes, says a *third*, *Mr. Hobbs's Philosophy* is certainly the only *Philosophy*: he must needs be a *brave man*: I durst almost swear, says he, that what he holds is absolutely true, let it be about what it will: or else such a one would never have shewn so much *ill breeding*, and *encouraged* so much *error*, as to begin his *health* with such *ceremony* and *observance*. If it please the *fates*, the next *company* I come into, I'll put it about, two in a hand, upon my word; and it shall run, *To Mr. Hobbs, and the utter confutation of all Spirits and spiritual men*; and so he is sufficiently enter'd, and fast enough. C, by all means, says a fourth, Mr. *Hobbs* must needs be in the right: I'll pawn half my Estate upon it, that he is: He shall dispute with all the *Ecclesiasticals* for a hundred

hundred pounds of my Mony. For he perceives now where the *pinch* of the busines lies: for he has *worn* him above this half year in his *pocket*, *day* and *night*: and have above twenty places of moment turn'd down: some before, and some after the Candle was out. O, says he, how ignorant, and deadly cold am I, if by chance I leave him at home: he is a great deal more comfortable and warm than a *squirrel* in the sleeve. But if you happen upon one, that has worn the *Philosopher* so long; that two or three of his Phrases are got through his *pocket*, and at least have insinuated themselves into his temper: He proves presently a *Chair-man* in all companies: and if he lucks but upon a *Clergy-man*, he is as great a *Prince*, as ever *Mr. Hobbs* gave power to. Then, come Sir, says he, Come now for your *Immaterial Substances*: have you ever a one about you, Sir? I hear that you are much acquainted with them: you live by the *Spirit*, Sir, it is a wonder that you should not have one in your pocket: I have got *honest Material Mr. Hobbs* in mine. I could shew you for a need, Sir, *Spirit of Wine*, *Spirit of Salt*, or *Spirit of Harts-horn*: but I have enquired, and never could get, or see any *Spirit of Substance*.

Spirit

Spirit of Subſtance! that's fine indeed. What, *Eſſence of Eſſence?* Pretty I profeſs. Indeed we have had a very curious time of it: a company of very ſeeing *Prieſts* and ſearching *Philoſophers:* that ſhould go on, and on, and teach one another ſuch plain, palpable, and manifeſt contradictions. Ask them, how ſuch an Effect come to paſs: it is done, ſay they, by an incorporeal Subſtance: wonderfully acute indeed! that is, by *no body:* or by a *no body body:* or by a *no thing thing.* It was very well for this *Nation,* that *Mr. Hobbs* was born at laſt; and *half a dozen of us* of willingneſs, and parts, to underſtand him; otherwiſe the *world* had continued in a brave blind condition. It is not, Sir, to my purpoſe, at preſent, to meddle with, or examine their *Maſters Principles:* but I much wonder, ſeeing they may be dayly convinc'd, how much he has been miſtaken in his *Mathematical attempts;* that they ſhould take his bare word, and believe him not to be fayling in his other Writings; becauſe he confidently ſays, *he proceeds by evident connexion, and demonſtration.* And whereas heretofore it was a work of many years ſtudy, and ſerioufneſs: that could entitle one but

to be ſuſpected of *Atheiſm*: now he that has but ſeen *Mr. Hobbs*'s *Boots*, and can make but a *Mouſe-trap*, is as fully *priviledg'd*, as if he could *pluck up the Earth by the roots*, or *make a man*.

I believe, Sir, there may be ſeveral others that without any reaſon at all are ill affected towards the *Clergy*. One thinks that whatever *Epiſcopacy* be, yet the *Lands* thereunto belonging are not *jure divino*: another is of opinion that the *Clergy* muſt by no means *ride*, becauſe they are to *go, and teach all Nations*. And others there be, who are therefore againſt *Tythes*, becauſe they think they *give* them. But theſe were partly mention'd in my *former*: and if they were not, it is all one; for I can ſay no more at preſent, being ſuddenly ſent for into *Devonſhire*: where I expect to find ſuch employment, as will certainly ſecure the world, from me being ever troubleſome in this kind again. I am once more,

Sir.

May 2. 1671. *Your humble Servant,*

T. B.

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